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The Christian Sun

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"Looking unto Jesus the Author and Finisher of our faith."

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The Christian Sun.

The Organ of the General Convention of the Christian Church

CARDINAL PRINCIPLES.

1. The Lord Jesus is the only Head of the church.
2. The name Christian, to the exclusion of all party or sectarian names.
3. The Holy Bible, or the Scriptures of the old and New Testaments, sufficient rule of faith and practice.
4. Christian character, or vital piety the only test of fellowship or membership.
5. The right of private judgment, and the liberty of conscience, the privilege and duty of all.

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FACTS AND FIGURES.

Peace here below consists in the acceptation of contradictions, and not in the exemption from suffering them.—*Fenelon.*

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Dr. Hugouneng, after experimenting with artificial digestive fluids, concludes that all wines, without exception, interfere with the action of pepsin. Those which are most highly charged with coloring matter, alcohol, and cream of tarter are most hurtful It is found that the acidity of new wines is calculated to aid the action of the pepsin.

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According to Russian sources the total population of Russia is 103,912,642. Of these, 75,541,644 are adherents of the Orthodox Church. Of the others, 11,000,000 are Pascolnites, or Sectarians, *i. e.*, Stundites, etc.; 7,646,796 are Roman Catholics; 5,104,200 are Protestants (nearly all Lutherans); 2,620,000 are Jews; and 2,000,000 are Mohammedans and heathens.

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In 1885 there were 3 electric railways in operation, with 13 cars; in 1886, 5, with 30 cars; in 1887, 7, with 81 cars; in 1888, 32, with 265 cars; in 1889, 104, with 965 cars; in 1890, 126, with over 2,000 cars; and there are now (says *Iron*) in operation and under contract in America, Great Britain, Germany, Italy, Australia, and Japan, no fewer than 325 roads, requiring over 4,000 cars and 7,000 motors, with 2,000 miles of track, making a daily mileage of not less than 400,000 miles, and carrying 750,000,000 passengers.

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In answer to the question, Does prohibition prohibit? it is said: Yes, as law against stealing and murder prohibit those crimes; not absolutely eliminating them from society, but driving them into secrecy—making them disreputable, and removing temptation to such crimes from the eyes of the virtuous. In all rural sections, in all towns and villages, and in some cities, the business is banished, and in the few larger cities the degree of enforcement is a varying quantity determined directly by the fidelity of officials, and indirectly by the condition of a somewhat variable public sentiment."

***

There is to be an electrical building at the World's Fair 700 feet long by 350 feet wide, having 240,000 square feet of floor space, and to cost $650,000 under contract. It is to be in the Italian *renaissance* architecture. Electric lunches will be there, and an electric railway will traverse the ground. There will be a 24,000 horse power plant. The distribution from here will be in three directions. From this plant will be served 8,000 arc lamps, 8,500 incandescent lamps, and 4,000 horse-power for operation of the machinery belonging to exhibitors.

***

The following Temperance arithmetic we copy:"1. There are 215,000 saloons in the United States, and 164,000 public schools How many more saloons than schools? 2. The people of the United States pay $80,000,000 yearly for the support of the public schools, and $1,484,000,000 for the support of saloons. How much more do the saloons cost than the schools? 3. The value of food products of our country for a single year is about $600,000,000, the cost of all the clothing about $400,000,000, the cost of alcoholic drinks about $1,484,000,000. How much more does the liquor cost than the food and clothing? 4. The 3,000 saloons of Colorado take in daily an average of $10 each. How many dollars are paid daily in that State for liquor? 5. There are about 600,000 drunkards in the United States. How many cities of 40,000 inhabitants each would these drunkards form? 6. In the city of Oakland, 'the Athens of California,' there are 300 saloons. If every saloonist sells 40 drams a day, how many drams are drunk daily? 7. (*a*) If a family spends 15 cents a day for beer, how much is expended in four weeks? (*b*) How many loaves of bread at 10 cents a loaf could be bought for the same money? 8. (*a*) A smoker spends 50 cents a day for cigars How many dollars will he spend in one year? (*b*) How many books at $2. each could he buy with this money? 9. (*a*) At 40 cents a gallon, what is a family beer bill for 90 days, taking two quarts a day? (*b*) How many pairs of shoes at $2 a pair will this money purchase?"

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The *Morning Star* thus summarizes and pleads: "Here, then, is the saloon sanctioned by law, surrounded by a personally interested following, mounting up into the millions, and backed by almost unlimited capital. It means to stay. It is organized for that purpose Its object, open and avowed, is to silence or destroy all opposition. Its success means poor business, for it lives at the expense of all legitimate business; poor citizens, for it takes and gives nothing of value in return; poor husbands and fathers, for it consumes, in its victims, the last elements of manliness; mean and degraded homes, for nothing good, beautiful, or pure, can live where it flourishes. Christian citizen, what are you going to do about it? In a short time the town and ward primaries will meet, and the saloon will be there. Will you? The saloon will take special pains to get its votes into the ballot-box, and not one of them will be cast for a candidate known to be either opposed or indifferent to its interests! Will your vote be there just as certainly against the saloon? If you love your fellow-men, if you love your country if you love your home and children, if you love God and seek first his kingdom and righteousness, you will work, pray, and vote against the saloon."

George Scott, in the *New York Witness*, calls for some measure to restrain the horrid evils of the saloon until prohibition can be secured. He says: "A traffic that requires to be dealt with in the way the liquor traffic must be, is evidently one that is evil and destructive in its very nature. It cannot even be restrained without the co-operation of all the good men and some of those who are not good. God bless that man or that woman who can conceive some practical scheme even to stop the increase of the evil while more radical measures are being agitated."

OUR PULPIT.

Jehoshaphat's Wise Reign.

No. 1.

BY REV. JAMES MAPLE, D. D.

And Jehoshaphat his son reigned in his stead, and strengthened himself against Israel.—2 *Chron.* 17:1.

The time between the reign of Asa and the events which we are now to study, was a season of comparative peace and religious development for Judah and the king; but at the end of twenty years there came an occasion for renewed trustfulness in God for deliverance from peril. The king of Israel could not be trusted, so Jehoshaphat strengthened his kingdom on that side, fortified and put troops in the cities of Judah, and those conquered by his father in Ehpraim. There are measures of prudence that the Christian may take without any distrust of God. What he has given us the ability to do, we must do, and what we cannot do for ourselves He will do for us. To neglect to use the means that he has put in our hands is to invite suffering.

Toward the close of the reign of Asa, Baasha king of Israel, with a strong army, invaded his domain, and he very unwisely sought to ally himself with the powerful king of Tyra. (2 Chron. 16:1-3.) The Syrian king sent a strong army against the cities of Israel, and captured several of them. This compelled Baasha to abandon his enterprise and hasten home to save his kingdom. (2 Chron. 16:4-5.) Judging from a human stand point this was a wise move, but it was a breach of faith with God; and he sent his prophet to reprove him. (2 Chron. 16:7-9.) This reproof was not received in a humble spirit by Asa, and stung with mortified pride into anger he put "the seer in a prison house;" but his reign was rapidly drawing to a close, and he "was diseased in his feet, until his disease was exceeding great." I should judge from this description of his disease that it was the gout caused by high living. His affliction did not lead him to the Lord, but caused him to trust in his physicians who could not save him from death. In the fortieth year of his reign he died, and thus passed away a remarkable character that has given us a considerable insight into human nature.

Asa was succeeded by Jehoshaphat who was in the main, and with exception of his alliance in his latter days with Ahab of Israel, a good man and a wise king. The lesson of to day describes his doings, and the rich blessings which followed them. He was the worthy son of a noble sire. He came to the throne in an opportune time. The idolatry introduced by Solomon, had been fostered by Rehoboam and Abijah until it had gained a strong hold in the hearts and lives of the people. Asa had sought to destroy it, but he had only succeeded in checking it. Jehoshaphat had only to take up and carry forward this reform, and this he did so nobly and thoroughly that he won the special approbation of God, and brought prosperity and happiness to his people. He set himself in the front rank of the world's great rulers. His works reveal his spirit and character, and teach us some very important practical lessons. His doings may be classified under three heads—the *personal*, the *political*, and the *educational*. Personally Jehoshaphat set an excellent example. "He walked in the first ways of his father David." The reference here is undoubtedly to his father Asa, for as the Speaker's Commentary says, "The Septuagint and several of the Hebrew manuscripts omit David, which has probably crept in from the margin, for David's "first ways" are no where else contrasted with his "later ways." He followed his father as far as he walked in the ways of the Lord, and no farther. This is as far as we should follow any man. Paul gives us the true rule of this matter when he said, "Be ye followers of me even as I also am of Christ." 1 Cor. 11:1. The best of men have their weakness, but Christ was perfect. Asa walked with God in his early life, but in his old age he fell away. Jehoshaphat followed him in that which was good, but shunned his mistakes and sins.

Jehoshaphat kept himself from that which was rapidly becoming the prevalent heresy of Israel. Ahab was then king of the ten tribes, and he had commenced his systematic and determined effort to introduce among the people the worship of the Sidonian deities, Baal and Ashtaroth; but Jehoshaphat would not be drawn into this idolatrous worship. "He sought the God of his fathers, and walked in his commandments and not after the doings of Israel." It was nothing to him what others did. The rule of his life was the law of God. In this he was an example to all of us, for we are all prone to be influenced by fashion. His nearest neighbor was God, and he desired only and always to please him. The fashion of men was nothing to him when God disapproved them. This should be the rule with us all, for it is to him that we must render an account for our conduct. He is "the Judge of all." Heb. 12:23.

Jehoshaphat not only worshipped the true God, but worshipped him according to his own institutions, and not after the doings of Israel. There are men who claim to worship God who reject the Bible and Christ. They claim to be guided by their own wisdom in this matter. A gentleman said to me "I do not believe in the Bible, and can see no need of Christ; but I love and serve God, I believe in Him. I am not an infidel." To serve God acceptably we must serve him in his own appointed way, and we can only know what this is by his Word. This says, "The Father judgeth no man, but hath committed all judgment unto the Son: that all men should honor the Son even as they honor the Father. He that honoreth not the Son, honoreth not the Father which hath sent him." John 5:22 23 "Whosoever denieth the Son, the same hath not the Father; but he that acknowledgeth the Son hath the Father also. 1 John 2:23. This is what God says on this great question, and from it we learn that if we would worship Him acceptably we must do it in his own appointed way. Our wills must be brought into subjection to his will (Ecclesiastes 12:13-14.)

Jehoshaphat's "heart was lifted up in the ways of the Lord." There are two points in this: 1st. He lifted up his heart to God. His heart was in it. He had a sincere regard for Him. He was enthroned in his heart, and he sought to please him in all things." God is a spirit: and they that worship him must worship Him in spirit and in truth." John 4:24. 2nd. His heart was encouraged. He was conscious that God was with him. This inspired him with courage. This is sufficient to encourage the most faint-hearted. "Say to them that are of a fearful heart. Be strong, fear not: behold, your God will come with vengence, even God with a recompense; he will come and save you." Isa. 35:4.

The assurance that God is with us and will approve our conduct will take away all fear of present and future evil, for we know that he governs all things, and can bring them into subjection to his will. There is only one way by which we can have this assurance, and that is by loving and serving Him. Then we can claim his promise. "If ye keep my commandments, ye shall abide in my love." John 15:10.

Jehoshaphat's heart was in this work, and this made it a pleasant service to him. When our heart is in our work then it is a pleasnre to do it, but if we work only from a sense of fear or duty it is a slavish work. One is the labor of a slave, and the other that of a child. The slave saves his master from a sense of fear, and would not do it if it were not for this dread of punishment; but the child obeys his parent because he loves him.

Jehoshaphat removed the teachers of lies as the images are called. "He took away the high places and groves out of Judah." Asa had commenced this reformatory work, but he did not succeed in accomplishing it; for the people persistently clung to idolatry, and it took a long time to root it out. One bad man, and often does, introdnce an evil that ten men cannot eradicate. Sin is in favorable soil in the world, and strikes its roots deep.

Jehoshaphat was a wise politician, and his political doings ensnred safety and prosperity. He strengthened himself against Ahab, king of Israel, and this was a wise movement; for Ahab had formed an alliance with the king-priest of the Sidonians, and married his daughter Jezebel a strong, crafty, and designing woman. This made him a powerful enemy, and Jehoshaphat armed himself against him by building strong fortifications all along the borders of his kingdom, and arming them with strong garrisons well equipped, he thus kept Ahab out as a foe, but unfortunately he made no arrangements for his coming as a friend; and all the misfortunes of his reign had their origin in the alliance into which at the request of Ahab, he entered with him against Benhadad. The lesson that we learn from this is that we have more to fear from the friendship and entangling alliance of the world than from its open opposition, Ahab is most to be dreaded and repelled when he comes seeking our friendship, and we are only safe when we keep him at arm's length. Satan captures more Christians by pretending to be their friends than he does by making open assaults upon them. An open attack puts them on their guard, but when he comes in the garb of friendship, and proposes to promote their interests and happiness, he throws them off their guard and takes them by guile. This was the way that he approached Eve. He came professing to be her friend, and promising to do great things for her. "Ye shall be as gods, knowing good and evil." If he had come as an open enemy she would have repelled him at once. The fisherman baits his hook with bait that will tempt the fish through

its taste, and thus satan tempts man through his desires and appetites He approaches the Christian wreathed in smiles, clothed in robes of light, and whispers in his ear, "Taste this pleasure, go to this place of amusement, drop in occasionally to the theater, the opera, the ball room, take an occasional glass of wine, and spend an evening in card playing. It will add much to your pleasure, and do you no harm." This is the way he tempted Chris , and here is our great danger. Our only safety is to do as Christ did. Keep him at arm's length. The junio· class of a Southern college were in a student's room drinking. There was one among them who had not recited a bad lesson since he entered the college, and he stood first in his class. That day he had failed, and he felt gloomy. One of the boys said, "Come, Bob, quaff this bumper, and it will make you feel bright as a hermit's lamp." The tempter whispered, "Drink once and forget the past." A powerful struggle occurred in his soul, but in a moment he shook his head, and retiring from the room, gave vent to a flood of tears. That boy never drank - not even once. He took the valedictory, and is now president of a college.

Jehoshaphat adopted a wise plan for the education of the nation. He sent out a commission most admirably constituted to secure the end in view. 1st. There were two priests and nine Levites. These were religious teachers by virtue of their office (Deut. 33:8 10) This work they had neglected, but now he set them at it. Their character and office, as priests, would command the respectful attention of the people. 2nd There were five princes. These were sent along to enforce the teaching of the priests, and give character to the movement. They gave it weight and authority. This was needed for the people were grossly ignoran', and had been debased by idolatry.

This commission took with them the book of the law. "They had the book of the law with them, and went about through all the cities of Judah, and taught the people" They were not left to their own wisdom to instruct the people, nor were they to teach the traditions of the father; but were to preach God's law, and carried the Book with them to show the people that they were speaking by divine authority. Ministers when they preach should take their Bibles with them, and preach God's Word; for this is what the people need.

Some such movement as this had been tried by David when he set six thousand Levites as "officers and judges" over the people. (1 Chron. 23:1-4.) It is probable that a part of their work was to instruct the people, but this is the first instance in which it is unequivocally stated that an effort was made to teach the whole nation; and it reveals the wisdom and religious principles of the king. He saw that if he would have the people virtuous, obedient to law, and happy that they must be educated in the knowledge of the divine law. This is true of all peoples, and nations. "Knowledge exalteth a nation" The Bible should be read in all our schools.

This is the first record that we have of an itinerant ministry, and it was a great blessing to the nation In modern times we have had a remarkable illustration of the same system, and in its beneficent results we see its wise adaptation to some conditions of society. John Wesley, the founder of the M. E. Church, established something of the same kind; and through it has been a great blessing to the world. Pioneer work has always been the glory of the Methodist church. It has dotted the fringe of civilization with churches, and its circuit riders have kept step with the men who cleared the forests and broke the prairie soil with the plow. While it has not gone forth in military array like the old crusaders, and its conquests have been through peaceful means instead of through blood and carnage, its achievements have been vastly more important to humanity than the results of the mistaken zeal of the mediæval fanatics.

OUR LIGHT HOUSE.

Let us walk in the light of the Lord.—Isa. v. 2.

The light shall shine upon thy ways.—Job xxii. 28.

A Good Rule.

Search thy friend for his virtues; thyself for thy faults.

C. H. Spurgeon.

Just the Time Needed.

To each of us God gives our work and just time to do that work. For myself and you, I ask no more than this, that if the Master comes at even, or at midnight, or cockcrowing, or in the morning, he may find our hands and our hearts busy with his work

Bishop Whipple.

Apostrophe to Water.

"Look at this, ye thirsty sons of earth! Behold it! See its purity! It is a beverage that was brewed by the hands of the Almighty Himself! Not in a simmering still of smoking fires, chocked with poisonous gases, and surrounded by the stench of sickening odors and rank corruption, does our Father in heaven prepare precious essence of life, the pure cold water, but in the green glade, and glassy dell, where the deer wanders and the child loves to play; there God brews it, and down in the deep valley, where the fountains murmur and the rills sing, and high upon the tall mountain tops, where the storm clouds brood and the thunders crash, and away far out on the wide sea, where the hurricane howls music and big waves roll, the chorus sweeping the march of God, there he brews it that beverage of health-giving water. And everywhere it is a thing of beauty; glimmering in the summer rain, shining in the ice gem, till the trees all seem turned into living jewels; spreading a golden veil over the setting sun, a white gause around the midnight moon; sporting in the cataract, sleeping in the glaciers, dancing in the hail showers; folding its soft curtain softly around the windy world, and weaving the many-colored iris - whose warp is in the rain drops of the earth —whose woof is in the sunbeams of heaven: all checkered over with celestian flowers by the mystic hand of reflection, still always it is beautiful - that blessed life water? No poison bubbles on the brink; its foam brings no sadness or murder."

John B. Gough.

The Lamp of Everlasting Life.

A MODERN PARABLE.

The sun was setting as a young man was entering the suburbs of an eastern city. He was poorly clad, and his worn, pinched features spoke but too plainly of fatigue and privation, but the fire of youthful enthusiasm still lit up his eye with the strange, beautiful glow which reminds older people who have lost it forever that "heaven lies about us" in our earlier years. He had heard that wise men had made lamps which never go out, and that the happy possessor of one of them was sure of immortality, and so he was journeying from land to land to find, if possible, one of these incomparably precious articles. All sorts of dangers and temptations had beset his path, but he had fought his way bravely through them all, allowing no terrors or seductions to turn him aside from his one cherished purpose. He had heard that Egypt was the wisest country in the world, and so, as the wisdom of Babylon had failed him, he had turned his steps to the Delta of the Nile. As he paced wearily along, almost too tired to notice the sphinxes and obelisks beside the road, he was accosted by an old man, whose attire indicated that he belonged to a priestly order. Quietly but quickly the shrewd old Egyptian elicited from the stranger the object of his journey. When he had ascertained it he fixed a long and penetrating gaze on the young man, and then said, slowly and solemnly:

"If you are really in earnest I can give you what you seek, but you must promise me to obey whatever injunctions I may impose; disobedience means dreadful loss, and perhaps speedy death."

The young man promised implicit obedience. "Then follow me," said the priest. The path into which he struck led away from the city to one of those marvellous tombs which are still amongst the world's greatest wonders, and which seemed destined to last as long as the earth itself. For more than two thousand years had it lifted its apex into rarely clouded sky, and the mighty king for whom it had been reared was forgotten by all but a few bookworms and archæologists. Through dark, winding passages the two passed slowly on until they reached the inmost chamber, which was faintly lit by a tiny lamp. "This," said the priest. "Is the lamp of which you are in search. If you never utter a foul word, if you never cherish an impure thought, if you never commit a mean or bad action, this lamp will never go out, and you will be immortal. But one single oath, one evil desire, one unholy deed, and the flame expires never to be rekindled."

Slowly and impressively were these words spoken by the aged priest, as he once more gazed steadily into the young man's face. The latter trembled as he listened, he felt that he durst not take the much coveted treasure on those terms, so he left the pyramid and returned to his own country, a "sadder and wiser man."

Christ offers each of us a better immortality, a lamp of evelasting life, which burns on even when the body dies. The lustre of this lamp, indeed, is dimmed by the slightest sin, but its Giver, who is also its Maker, will help us, if we only let him, to keep our thought and speech, and conduct pure.

W. Taylor Smith.

An Important Question.

"Should the Christian church under any circumstances expel a member?"

INQUIRER.

"This is indeed an important question. We respectfully ask Rev. Dr. Jones of Norfolk, Va., to give an answer to "Inquirer's" question, with reasons for the answer. We think this is an interesting subject for discussion and hope it may be profitable to the cause —ED SUN."

DEAR BROTHER BARRETT:—Amid the pressure of many cares I can give but a hasty and incomplete response to the question you have referred to me, but perhaps enough will be said to suggest further study and call forth more carefully prepared statements from other pens.

The term "Christian church" in the question propounded is too indefinite to become a factor in any satisfactory process of reasoning. To the question what is the Christian church? Three answers may be given. 1. It may refer to a local body of believers in a given locality. 2. It may be used to include the aggregate of all these local organizations in the world—the Christian church, as distinct from the Jewish, or Mahomedan churches. 3. It may refer to the great spiritual family of God which includes all the lovers of truth and God in all ages and climes. The question under consideration can not refer to the one family, or church of God on earth and in heaven, for the reason that no man, nor any number of men, can be competent to recieve into, or expel from, this church. Christ himself has said, "I am the door by me if any man enter in he shall be saved, and shall go in and out and find pasture." John 10:9. "These things saith he that is holy, he that is true, he that hath the key of David, he that openeth and no man shutteth, and shutteth and no man openeth." Rev. 3:7. Nor can it refer to the general brotherhood of Christians on earth because this does not possess organic unity, into which one may be received or from which one may be expelled; and it follows, that no Scripture which refers primarily to the church under these general definitions can be fairly cited for, or against, the question under consideration. The question then is—

Should a local church under any circumstances expel one of its members?

At this point it is pertinent to inquire, What is the mission of the church under the charter of the New Testament? We make no further reference to human formulas and systems of church government than to say, that these may, or may not, be truthful interpretations of the divine law. What did the Master teach on this subject? How did the Apostles understand the Lord Jesus Christ with reference to this matter? "To the law and to the testimony; if they speak not according to this word, it is because there is no light in them." Isaiah 8:20.

The mission of the church is clearly set forth in the words of our Lord in the great commission—Matthew 28: 19-20.

"Go ye therefore and teach (disciple) all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you, &c." "For the Son of man is come to seek and to save that which was lost." Luke 19:10. In all this we have clear and explicit directions for teaching, saving, and making disciples, of the children of men, but not a word about rejecting, or expelling, any who come and profess faith in the Lord Jesus Christ.

On the subject of Offenses Christ gives specific directions in Matt 18:15 to 17. and Luke 17:1 to 4. and elsewhere In I. Corinthians, 5th chapter, we have a reference to an aggravated case in the Apostolic church concerning which Paul wrote "Therefore put away from among yourselves that wicked person." In the marginal reference from this the reader is sent back to Matt. 18:15 to 17, for explanation and definition; so that after all this whole question must be settled by the law of Jesus. Following the law of Christ the aggrieved brother who has been unsuccessful in the first effort, to reconcile his brother, must now take with him another and repeat the effort; failing in this he must tell it to the church, and, if the erring one refuse to hear the church, then "Let him be unto thee as an heathen man and a publican."

But what is the relation which the Christian should sustain to the heathen and publican? If Christianity is Christ-likeness, an ever present aspiration to seek, and possess "The mind which was in Christ," then we must do as nearly as we can as he did relative to the unsaved, and as he would do if he were on earth today; to wit: We must seek constantly the society, and salvation, of all the publicans and heathen, by prayer and unceasing effort.

The question is pressed—What then, are Christians forbidden directly or indirectly to administer discipline in the church? Most certainly not. We have already referred to the law of Christ relative to offenses as given by Matthew and Luke, &c. But it is asked if the incorrigible offender is to be placed with publicans and heathen, does not that involve the idea that he must be excluded from the church? If our divine Lord ever gave distinct directions for the expulsion of offenders then we have failed thus far to find them, and if the Apostles ever committed such authority to the church we have not yet discovered it. If under these circumstances I am pressed for my thought upon the matter, I would answer, and in doing so speak only for myself: The law of Christ must be executed in the the church, and discipline must be maintained. If I had the case of an offender who refused to hear the church in confessing and forsaking his sin, I would advise the church to take formal action, by a vote of the church suspend the brother under charges and censure, withdrawing the hand of Christian fellowship from him until by confession and reformation he sought restoration. In following this course I would be obeying the directions of the Master as nearly as I can interpret them, the law of Christian life would be publicly vindicated, the church stand clear, and yet the individual would be left in that relation to the church which would make his restoration the direct work of the brotherhood, and at the same time the most proper and easy change for the offender to seek. The church, like the father in the parable should ever be ready to go out and meet the returning prodigal, and in maintaining this relationship the church is apparently always looking for, and expecting, the return of her erring members. But if, as in many cases, under the lash of present provocation the offender is brought to the bar of the church and the trial and decision of the church hastily given, the probabilities are that more or less the ends of justice have been defeated, and by a formal expulsion of the offender an insurmountable barrier thrown up between that soul and that body of believers.

In responding to the request of the Editor of "THE CHRISTIAN SUN" I have in a very hasty manner expressed my thought on the subject, and not in any sense the law of the church, or law for any other than myself. I shall be very glad to hear from others more carefully prepared papers on this interesting subject.

C. J. JONES.

Cyclones.

Cyclones and tornadoes are both wind storms, with more or less rain; and they both whirl; otherwise they are very unlike The cyclone is from 200 to 1,500 miles across, is generally born at sea, does most of its work there, and lasts several days —sometimes even weeks —before dying out. Its extent is so great that it takes many hours, and often a day or two, to pass a given point; and, though there is a gradual change of direction, the wind blows apparently as a straight-line gale. The tornado is a land storm, measuring only a few hundred feet in diameter. The whole thing can be discerned at a glance. It sweeps over a narrow track, and does its work in a city as large as Louisville almost in an instant. Its whole life-time, during which it may have travelled twenty-five or fifty miles, is seldom over an hour or two —often less. It is apt to have thunder shower accompani-ments—gusts, rain or hail, and lightning—but its most obvious characteristic is a funnel shaped cloud, descending like the slack of a balloon or an elephant's trunk from the main thunder cloud. This vapor spout is the axis of the "twister." In considering both cyclones and tornadoes, the rate of progress is much less important than the gyratory velocity. In a cyclone, the latter is 100 miles an hour sometimes, near the center, the violence being enhanced by the rather gusty character of the protracted gale. The tornado whirls at a rate variously estimated from 500 to 2,000 miles an hour. Though ephemeral and diminutive, it has vastly greater violence. To call it a "cyclone" is to belittle its terrors. True cyclones are exceedingly scarce, while tornadoes are numbered by the hundred every season. Cyclones are of tropical origin, and are chiefly found in five localities: The West Indies, Bengal Bay, and the Chinese coast north of the equator; and in the South Indian ocean, off Madagascar, and the South Pacific. In the Antilles there are not half a dozen, on an average, every season. They usually come only between July and October. For the term "cyclone," then, the news gatherer has but little legitimate use. "Hurricane" is the old Spanish name for a West India cyclone; but it is now used, also, to designate a long continued wind of extreme violence. In Beaufort's scale one rises through "light," "gentle," "fresh," "strong" and "whole" gales, and "storm" to "hurricane," by which the mariner understands "a velocity of ninety miles or more an hour." For a short, sudden blast—such as often comes in a summer storm and wrecks a yacht, levels trees, unroofs buildings, and works other like damage, "squall" is the proper term, unless there is good evidence of a rotary motion and a funnel shaped cloud. Nor will the intelligent reporter deem "squall" inadequate for his purposes, when he recalls that the British man-of-war, "Eurydice," with officers and crew, suddenly capsized and sunk (March 24, 1878) in a storm of this type.—*N. Y Tribune.*

OUR TELEPHONE EXCHANGE.

Special to Miss Polly Pointer.

DEAR MISS POINTER: Pardon my seeming haste. I stated in my letter last week that you would hear from me again very soon. Your reply to it has not yet come to hand, though I am expecting it every day but I just can't wait to tell you a few things more. The church at Grumbleton is all a stir about a sermon that our pastor preached last Sunday morning. I do not know exactly what the results will be but I rather suppose it will lead to a change of pastors. I hope so anyway. There is one good advantage that we have in our church. We can call who we please and when we please So if our pastor don't preach to suit us, we just shift him at once. This is a very great privilege that we have, and we cling to it as one of our most sacred and inalienable rights, which we often exercise, and were it not for this, our church would have been a thing of the past long ago. We would exercise it more often than we do if it were not for those disagreeable deacons of whom I made mention last week. Are we not right? They most always take sides with the pastor and say he is right and we wrong. All three of them heartily endorsed every word of his sermon last Sunday morning. He said in the course of his remarks, that no christian would dance, and one of the deacons said, "Amen," right out loud, when they both knew very well that king David himself danced and he was a man after God's own heart, according to the Bible. Our young people must have some amusements, and I don't see much harm in a little dance occasionally, when the example was set by King David. And again, he said that any church member who would persistently make, sell or drink whiskey, or brandy, or even use wine as a beverage ought to be sent out at the back door of the church. And there are some very strong members in our church who do this, and the pastor knew it when he said it too It made them real mad and we are about to loose their help; this we cannot afford to do. Is it not a pity that a pastor would thus cause a division in a church? Some of our members use a little rough language sometimes when they are a little out of humor But he found it out some how, and went right into the pulpit and said that a man's mouth was not fit to praise God on Sunday after it had been pouring out filthy oaths during the previous week. They did not like this either. They used to go up to the front and sing till he said this, but they sit back now. So he is becoming very unpopular, you see. He preaches a great deal about worldly-mindedness. But the Bible teaches us concerning using the good things of this world as not abusing them. I think that preachers are wrong in saying so much about the things of this world. Theirs is to deal with the Gospel and the world to come. But the Bible speaks of those who are righteous over much, and I believe that our pastor is one of that class. It seems to me that there is too much said about money now-a-days in the pulpit. It is mentioned in almost every sermon. In my opinion the cause has been injured in this way. If preachers would go ahead and say nothing about it they would get more than they do. I know a man who has told me a number of times that he would give several dollars to our pastor every year, if he would never mention money in the pulpit. But as it is, he won't give a cent. So you see that it is a clear loss to our church. But there are some things about our pastor that I like One is, he is very prompt to speak against wrongs and injuries inflicted upon helpless widows like myself. One of our members cheated me out of a fine milk cow sometime ago, and the pastor said some right cutting things about it, and he was so wrought upon, that, he brought the cow back. I liked that. I must close. Write very soon.

Most respectfully,

MRS. HERODIAS TOUCHMENOT

Grumbleton, Oct. 15, 1891.

ANSWER.

MRS. TOUCHMENOT:—I see you are still harping on a change of pastor. Yes, I know what is the matter, and you do too. Rev. Mr. Standtoit, your present pastor, has too much pluck and grit for you—he will not allow you to put that ugly collar on his neck, and because he will not you are kicking and clamoring for a change. I despise such contemptible meanness You boast that you can call or dismiss your pastor just when you like to do so, and I expect you like to do it very often, but it is a great pity, for you need I think, just such preaching as Mr. Standtoit gives you. Bless the dear old deacons, but for them, I do not know what would become of you. I am so glad that they stand by the pastor in his efforts to rebuke sin and get you people to live right.

I quite agree with Mr. Standtoit—that no real Christian will dance, and when you quote David as dancing, you simply show your ignorance—true he danced, but it was not a hugging-set-to-music-sort of a dance, he danced to give expression to religious joy—not that of the joy of lust, as is the case in the modern dance. You say you do not see much harm in the dance. It may be you are like a party I once knew, you do not wish to see, and when you have a chance you just shut your eyes. The devil is in the dance and therefore I do not want to see God's people in it.

As to the liquor business, your pastor is evidently correct. Any man who will make, sell, or drink as a beverage ardent spirits, after he has been faithfully warned, ought to be asked to walk out the back door, till he can do better—live a Christian life and let liquor alone.

As to driving off men who can pay by his course in preaching against liquor, I say, Amen! The more of that class to go, the better it will be for all true Christians and poor sinners, too.

I rejoice in the courage of your pastor to say what he did about a man's mouth not being fit to praise the Lord on Sunday when it is defiled with oaths on all other days of the week. Amen to that! Profane men have no place in the church except at the altar of prayer.

The Bible does say something about using the *good* things of this world as not abusing them, but alas, dancing is not a good thing—liquor is not a good thing, cursing is not a good thing, and so you have again misinterpreted the Scriptures and therein you do a great wrong the Bible is against sin in all its forms, and that is just what it teaches Christians to be. "Righteous overmuch," indeed! Do not be uneasy, lest you and the Grumbleton church shall be found among that number—there is not one bit of danger—but very much danger that you will not be righteous enough. As for the preachers letting you half-hearted professors and the unconverted alone, well, I just hope they wont, for if they do, I fear you will never be saved.

The gospel and the world to come, eh! Bless your life, they are to deal with the gospel, the world that now is and the world that is to come, and that well done, will keep them very busy, especially when about Grumbleton. As to a preacher getting more money by not denouncing sin—the very idea is running over with shame. I say tell the truth though the heavens fall!—money or no money The man who refuses to give a cent because of your pastor's fearless faithfulness,—well, he is not worth a word from me—let him down till he repents—for that is what he needs bad.

I am glad you have one good little word to say for your pastor, but that seems to have been born of selfishness—because his faithful preaching helped a man to restore a cow to you, which he had unjustly gotten into his possession. Alas for poor human nature!

In conclusion, I advise you to get Sam Jones to come and hold a meeting in Grumbleton—it is needed bad. Send for him and let him "skin you alive" as it were May God love you all.

Truly yours,

POLLY POINTER.

Literary.

THE CENTURY for October is on our our table and shows up to decided advantage as a literary magazine. Price $4 a year. Address: The Century Co., N. Y. City.

THE PREACHERS ASSISTANT, edited by Rev. Wm. J. Stevenson, D. D., and published by Frank J. Bayer, Reading, Pa Price $1.00 per year.

This magazine opens with a portrait of Rev. Thos Dixon and a sermon by him on The Workingman. It is richly worth double the price.

THOUGHTS FOR WEARY HOURS, from Thomas Whittaker, 2 & 3 Bible New York City

A sweet little volume full of sweet and tender Christian thought. It is a jewel of a book and we commend it to all of our readers, for who has not some weary hours?

THE CHURCH AND POVERTY, by John Brisben Walker. Price 10 cents.

This is a queer publication. The name and place of business of the publisher does not appear. We know not where it came from, but it is a production of a Roman Catholic.

SEED THOUGHTS FOR WORKERS "IN HIS NAME," by Annie Darling, New York City, Anson D F. Randolph & Co., 38 West 23rd St.

We do not know the price of this booklet, but suppose it to be 25 cts, and it is well worth a place in your heart and mind.

EVERY-DAY ETIQUETTE, a manual of good manners by Louise Fiske Bryson. Published by W. D. Kerr, 52 & 54 Lafayette Place, N. Y. City.

We have once before called attention to this book. It is well worth while to have your children study

this book. It is the best of its kind so far as we know and really seems to regard common sense as at least of some value instead of giving fashion entire control

THE PREACHERS' MAGAZINE, for preachers, teachers and Bible students, edited by Mark Guy Pearse and Arthur E. Gregory, and published by Wilbur B. Ketcham, 2 Cooper Union, N. C City. Monthly—$1.50 a year.

This is valuable publication and deserves a place in every Christian's library.

LITTLE THINGS IN EVERYDAY LIFE. Bound in white leatherette, with gilt top. Price 25 cents. THOMAS WHITTAKER, Publisher, 2 and 3 Bible House, New York.

We have lately received, and read with much intorest, a little book, containing six little sermons on six little things, and advise our readers to take a little money and send for the book and read it, and then hand it to some one else, and thus keep it busy doing missionary work. The subjects of the sermons are, Little Duties, Kindnesses, Efforts, Cares, Pleasures, Sins. If our readers will follow the suggestions of these sermons and put them in practice, they will be surprised at the greatness of the results. It is full of plain truths and good hints about good living, that all of our readers might well lay to heart.

In Foreign Lands.

Horrible.

There are in the city of Chung King, China, between seven thousand registered opium dens. The following incident is told of a woman opium-eater. To the missionary, she said after being converted: "O, I do not think that God can forgive me." "Why not?" "Well, you know what I told you; my heart sometimes tells me that I cannot get to heaven." What troubled her? She had destroyed six of her children—murdered them. Why was it? Because of the suffering that she had undergone, and she did not want them to endure the same.

The Outlook Grave.

Latest tidings from Uganda, Africa, are not reassuring. The cruel King Mwanga, now restored to his throne, is evidently forgetful of all his pledges to be a better sovereign. He is also being manipulated by the French priests The little band of Protestant missionaries who are striving to carry on the work of the noble and lamented Mackay have a friend in the prime minister, but the outlook is grave with such a selfish and revengeful man on the throne as Mwanga. Meanwhile this fair province in the heart of Africa suffers in every part because of the bloodshed and desolating warfare of recent years.

Baron Hirsch's Philanthrophy.

Baron Hirsch is said to have given ten million dollars for the purchase of land in the Argentine Republic. It has been purchased at a very low figure and the territory is correspondingly large in amount. The purchase is made for the persecuted Jews of Russia, and it is expected that a million of them will settle on these lands Sites for a central city and subordinate towns have been located and reserved. We do not suppose that the purchase of this land is all the Baron proposes for his persecuted race. It is doubtful whether there is a parallel to such philanthropy. Society cannot regret the immense accumulations of men who use them after such a fashion. Even socialists can scarcely regret such wealth or criticise such a man. We trust his example will stir up other wealthy men to deeds of benevolence.

The Bible in India.

Sir Charles Atkinson says: "The Bible is now much studied in India, and is growingly appreciated every day. Protap Chuder Mozamdar, the present leader of the advanced Brahmos, in a recent public lecture to native students at Lahore, recommended the Bible as the best book they could read, and the diligent study of Christ's precepts therein as the only way to attain purity of heart In the large and important town of Islamabad, in Kashmir, we are told that most of the wealthy Mohammedans possess a copy of the Bible; many of them read it, and one native gentleman acknowledged that he was going through it for the eighth time, and liked it more and more. In the south of India we read of a juvenile society being formed in one of the colleges for the study of the Christian Scriptures, all the members of which are high-caste lads. In Bengal we read of school-boys choosing copies of the Bible for prizes, and begging that their knowledge of Scripture may be specially noted on their school-certificate. When the Rev. R. Bateman returned the other day to Narowal, the *'elite* of the place gave him an address of welcome according to Indian fashion, and along with it, as the most appropriate gift they could select, a New Testament stamped with the municipal seal. In the Punjab, where at the present moment, a most remarkable missionary movement is going on, the colportage sales have risen by one-half, and added 15,000 to the issues of the previous year. And so the leaven is working. Christianity, some one has said, is in the air."

A Shelter In The Time Of Storm.

Spare not the stroke; do with us as thou wilt;
Let thee be naught unfinished, broken marred;
Complete thy purpose, that we may become
Thy perfect image, O our God and Lord.

It is natural for us to shrink from suffering, and yet how will we know that is but the sculpture of discipline—the Master's own hand hewing and polishing with his skillful chisel. The hidden beauty must be brought out; the sweet music in our souls must be awakened Is the cup bitter? Yes; but God holds it to our lips and it is no poisoned draught. Is our temptation a great one? Jesus is our refuge—the tower wherein lies safety. Are we faint and weary? There is living Bread for us. Is the struggle a long one and the fight hot? Our Saviour is our shield.

Gotthold went to visit a person in deep affliction and sorrow, and was told by the family that he would find him in the garden. Thither he followed, and found him employed in clearing a vine of its superfluous leaves. After a friendly salute he inquired what he was doing. "I find," was the reply, "that owing to the abundant rain, this vine is overgrown with wood and leaves, which prevents the sun from reaching and ripening the grapes. I am, therefore, pruning part of them away, that it may bring its fruit to maturity." Gotthold rejoined: "And do you find that, in this operation, the vine resists and opposes you? If not, why are you displeased that a gracious God should do to you what your vine must not be displeased that you do to it?"

Beecher says: "Men think God is destroying them because he is tuning them. The violinist screws up the key till the tense cord sounds the concert-pitch; but it is not to break it, but to use it tunefully, that he streches the string upon the musical rack."

Some one tells the story of a mother who had learned the secret of philosophy and true Christian faith. She had endured a prolonged and painful illness with great patience. The evidence of her suffering often caused her attendants to weep with sympathy. The heroic sufferer replied to her attentive daughter, whose tears fell upon her mother's face, "Patience, darling; it is only the chiseling."

When Scoresby was selecting his men to accompany him in his Arctic explorations, he needed sailors that could stand the severest exposures, and who had nerve to bear the worst trials. So every man who applied to accompany the expedition was made to stand barefooted on a great block of ice while the surgeon examined his body, and Scoresby inquired into his past history. Scores were rejected at once, as they had not nerve to endure the test. The men who stood the trial made up a band of the most glorious heroes. So sometimes God tries us when he has in store for us some great undertaking. Many faint and excuse themselves from the start. Some endure, and make the heroes and leaders of the church.—*Ernest Gilmore.*

A "Rest"

There's no music in a "rest" that I know of, but there's the making of music in it. And people are always missing that part of the life melody, always talking of courage, and perseverance, and fortitude; but patience is the finest and worthiest part of the fortitude, and the rarest-too. I have known twenty persevering girls to one patient one; but it is only the twenty-first one that can do work, out and out, and enjoy it. For patience lies at the root of all pleasure, as well as of all powers.—*Ruskin.*

On Zion's Walls.

Watchman, what of the night? Watchman, what of the night?—Isa xxi. 11.

Lift up your eyes and look on the fields; for they are white already to harvest—John iv 35.

Walk about Zion, **** Mark ye well her bulwarks, **** that ye may tell it to generations following—Ps xlviii. 12, 13.

Gratitude.

DEAR UN:—I want, through your bright columns, to say to my friends that I feel very grateful to God and thankful to the church and friends of Wake Chapel for a nice suit of clothes given me by that congregation. I pray God's blessings upon every one who took any part in this act of kindness, and especially upon Miss Dora Ballentine who took the lead in the work.

W. G. CLEMENTS.

From Providence, Va.

DEAR BRO. BARRETT: —I have not had the time since I was at Providence, Va., to give an account of my pleasant visit to that dear congregation. When I arrived at the church. I was made glad and *sad* too, I was glad because 3 years ago I was with this dear people and preached for them 2 weeks, and we enjoyed a gracious revival of religion together, and I certainly had not forgotten the kindness they bestowed upon me. I was made sad, because when I was there 3 years ago, Bro. R. A Ricks was the pastor of this church, strong and active in Gospel ministry, but now he is gone to the church above, and alas! how I missed him. With Rev. N. G. Newman we conducted another meeting of 2 weeks, just had night services, which resulted in some 30 professions, and 18 or 20 additions to the church. This meeting will be long remembered by the writer. May the good Lord bless this dear congregation.

P. T. KLAPP.

Oct 19th, 1891.

Elon College Notes.

It seems that the "odds" and the mails have been against our having Elon Notes in the SUN this session, so we will have to change our tactics somewhat. We will endeavor to send them in several days earlier than formerly and perhaps by that means get them in every issue. Only a few notes without comment this time will have to suffice.

The railroad authorities have promised us a separate coach or coaches to take the school down to the Exposition Nov. 5. We will go on the early morning train, and spend one day at the Exposition.

Mr. A. T. Lee and lady, of Franklin, Va., spent last Saturday and Sunday at our College visiting their children who are in school here.

Mr. Porter, of Virginia, moved his family to Elon last week and we extend him a hearty welcome. Mrs. Moring, of Pittsboro, N. C., also moves in this week.

New students still drop in from time to time.

Two lectures were the feature of the past week with us here. A Mr. Miller lectured Thursday night on the temperance question The talk was much enjoyed. On Friday night, as per previous announcement, Prof. Armstrong of Trinity College lectured for us, taking for his subject—"The Study of English." His lecture was a treat in every sense of the word, most highly appreciated and will not soon be forgotten by those who heard him.

Rev. N. G. Newman favored the College with a visit a few days since. Preached here on Sunday. We were all glad to see him again.

Hastily,

J. O. A.

My Trip to the Georgia and Alabama Conference.

We left Raleigh Sept. 28, at 6:10 p. m. for Alabama, and we reached Five Points, on the East Alabama Branch R. R., Wednesday evening about 8 o'clock, and spent the night with Brother W. O. Wallace and family. Next morning we met the Conference which convened with the church at Union Grove, Chambers county, Ala At the opening of the session, Brother C. M. Dollar made a very practical talk to the brethren. Rev. J. D Elder was elected President, Rev. C. M. Dollar, Vice-President; J. W. Manning Assistant Secretary; and Rev. W. H Elder is their Standing Secretary. The chair then supplied the vacancies occuring in committees. The following ministers were present: Revs. J D. Elder, T. H. Elder, J. W. Elder, W. H. Elder, C. M. Dollar, W. R. Knight and J. B. Orr. They took up business just as it was brought forward. Every report was discussed with much enthusiasm by the brethren.

They appointed a committee on high schools, and upon this, the subject of higher education, these dear brethren became very much enthused and have determined to have a high school in the bounds of their Conference, and desire to have a teacher from the N. C. and Va, or E. Va. Christian Conference, and I do hope they will be able to secure the service of a brother who is both willing and competent to fill this important position; this Conference is fully able to support a high school and there is a good field that some worthy brother may fill with profit to himself and also to this Conference. The brethren have already about completed an academy at New Hope, Chambers county, Ala. It is a large and a handsome building.

This Conference has taken up the Foreign Mission work. They adopted a paper asking for a small amount next year for said purpose, though when this question was brought before them, they were not in sympathy with it at all, except one layman, Joseph Elder, who was deeply concerned about it and made an earnest talk upon it, and during the discussion of the subject, the sympathy of the congregation was wrought up to the highest pitch, they sobbed and wept. After the discussion was over, the paper was unanimously adopted. Then Rev. W. R. Knight arose and said he was fully converted, and he said he was unwilling to wait till the close of another year before they took any practical part in this work but rather desired to be fully initiated into the work, and he drew a dollar from his pocket and laid it on the table and his worthy example was imitated till a nice amount was raised, and now he said we can say *our* missionaries. I never saw a happier Conference in my life than this was at this time. The president left his chair and began shaking hands with his brethren, and rejoicing over their advancing in the work. Your humble servant rejoiced with them and said: "Bless the Lord, O my soul and all that is within me, bless His holy name," for my desire was accomplished.

Upon the whole, I think the prospect for this Conference is brightening, for the brethren—both ministers and laymen seem more determined than ever to make heavier sacrifices for the Master's cause. I think their preachers will be better paid hereafter, and more money will be raised for the different enterprises. God bless these dear brethren. Your writer preached at the following churches of this Conference: New Hope, twice; Beulah, Pleasant Grove, Antioch, Mt. Zion, Rock Spring, Union Grove, and in the Baptist church in Mill Town, and the M. E church at Radney's Chapel, and on the second Sunday night at Roanoke in the M. E. church.

Here I wish to return my sincere thanks to Rev. Bro. Parish, pastor of the M. E churches in which I preached. We found him to be a most excellent Christian gentleman, furthermore we wish to thank our dear brethren of the Alabama Conference for special favors shown us while we were in their midst. I find that the dear brethren who visited this Conference before me, viz.: Bros. Barrett, Holt, Staley and Hurley, made fine impressions, and did valuable work in the bounds of this Conference. I heard them highly spoken of wherever I went. I found right many of the last generation of babies named Hurley, and of course you know by this whether Bro. H. made a favorable impression or not.

I will write more anon, would have written ere this, but I just have not had the time

P. T. KLAPP

Reflections on the Lessons.

For Sunday, Nov. 5 1891.

BY PROF. HERBERT SCHOLZ, A. B.

The Jews were engaged to a considerable extent in grapeculture. They did not hesitate in the proper season to press the juice from the ripe, luscious grapes, ferment it, and put it away for future use, just like a great many people do at the present day. They also drank a little too much sometimes, and imitated the "ditchwallower" of the nineteenth century. The cases of Noah and Lot show that intemperance was no new thing to the Jews in the time of Christ, neither at this time. Intemperance is one of the oldest forms of sin which can be found in the whole catalogue of sins. There are few things existing in the world which have not been abused by man and made to perform a mission totally impure and directly the opposite to that for which God created them. God made everything, and, behold, it was very good. Man uses all available matter for his own advantage, and, only too often, does he put it to a wrong use A person can even become intemperate in the worship of God, and carry his worship to excess. We have seen a few such cases in protracted meetings, at different times in life.

Christ, in the narrative under consideration, uses another one of his happy illustrations to impress a grand spiritual truth. The vine with its branches. The vine which God intended should yield pleasant and palatable food for the human family, and not alcohol with which to render life unhappy and death miserable. We have often wondered why our preachers do not follow more closely Christ's manner of preaching, and like him use simple illustrations to clear up and impress the truths of the Bible. The most striking truth in the lesson, as it appears to us, is, the branch cannot remain to the vine unless it bring forth fruit. Where are they who claim that if a man is truly regenerated he will enter heaven whether he bears any fruit or not? What will they do with the words of Christ in regard to the vine? A man may be regenerated. He may become a branch in the vine, but if he does not draw enough sustenance from the trunk to yield fruit, a very sickly branch will he be, and likely to wither at any time And when withered, what then? Can a man who dies a spiritual death be raised again to life? Not so. When once he is dead, when once the branch is removed from the vine, no more can any connection be brought about between them. He cannot be restored to spiritual life, but is doomed to spend his eternity in hell. Sad thought! Bad enough is it die a natural death with so little accomplished in life, but when the spiritual death comes before the natural, what dreadful reflections must linger around the poor mortal's bed-side as his sun is gradually sinking behind the west, and the dark future looms up before him Better that he had never received spiritual birth. Far, far, better!

Let us ever strive to hang on to the Great Vine from which we draw our strength, and bear abundantly the fruit of kind words, kind deeds, bright faces, and a go-a-head spirit, in looking to the good of all with whom our lot is cast. One grand thought which presents itself in conclusion is, that there are many millions of branches to-day hanging to the great vine, Christ Jesus.

The Christian Sun.

THURSDAY, OCTOBER 29, 1891.

REV. J. PRESSLEY BARRETT, D. D., EDITOR.

EDITORIAL NOTES.

"It did the work"—be sure to read that piece in this issue.

***

Dr Maple gives us a good lesson in this paper on "Jehoshaphat's Wise Reign."

***

The Deep River Conference open next Thursday at Brown's Chapel in Moore County, N. C.

***

What do you think of Dr. Jones' position on the non-expulsion ot offending church members?

***

The Corner Stone for the new house of worship for the Christians at Ingram, Va., was to be laid today.

***

Dr. Maple thinks Bro. Hurley's articles on "Pastoral Visiting" will do good—see what he says on the subject.

***

Rev. P. T. Klapp expects to begin a meeting at Ingram, Halifax Co., Va., the second Sunday in November.

***

The editor of this paper is attending the Eastern Virginia Conference at Franklin, Va. this week. Matters which specially claim his attention must wait for his return the last of the week.

***

Do not forget that the label upon which your name is printed shows the date to which you have paid your subscription. If it is out, please renew at once, as we need the money.

***

"Bear and forbear," as a motto, should have a prominent place in every man's life. We must bear one another's burdens and forbear to say and do many things which the follies of poor fallen man would prompt us to do.

***

"Polly Pointer" and "Mrs. Herodias Touchmenot" are having it "hot and heavy" in their correspondence. We think Miss Pointer got the best of Mrs. Touchmenot on the preacher who allows his members to put a collar on his neck. We hope none of our preachers will allow any such thing in their work. We know there are people who are fond of putting the collar on—if they can.

The American Christian of 212, West Norais St., Philadelphia, Pa., Rev. J. J. Summerbell, D. D., editor, is a valuable publication and is steadily growing in favor and usefulness with our people. Dr. Summerbell is doing a good work and the SUN stands ready to aid him in any way it can. *The American Christian* has a monthly circulation of 4,000. We call that pretty good. Price 25cts a year.

***

Bro. D. J. Bowden the S. S. missionary of the Eastern Virginia S. S. Convention, is at work. He has spent quite a while in the western portion of that field recently. We are hoping for much good to come fromthis work. If it be properly managed and encouraged we are confident of success, for there is something in it. We have long advocated a similar effort and now that it is at a test we feel specially anxious to give a fair trial.

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The North Carolina and Virginia Conference will meet with the church at Pleasant Grove, Halifax Co., Va. on Tuesday, Nov. 17, 1891. Rev. J. L. Foster of Raleigh, N. C. will deliver the annual sermon or address. Pleasant Grove is a most hospitable church and the community in which it is located is also. A large attendance is desired, and we hope railroad rates may be secured so low as to enable and encourage many to attend. The secretary will soon announce the route and the rates.

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The calls are frequent for our publications, especially those out of print. We need enlarged facilities for printing. The growth of our people not only numerically, but in intelligence, as well, makes a constantly increasing demand for our publications. We must try to arrange to meet the demand, and we should not be slow about it, for every time we fail to fill an order for a book, we are losing, losing not only financially, but losing in real strength. We hope the introduction of new plans may beget new enthusiasm and a greater work be accomplished. Let us see.

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Rev. Dr. Jones answers "Inquirer" in this issue. He takes the stand that if our Divine Lord ever gave distinct directions for the expulsion of an offender, from the church, he has never been able to find such directions in the Bible. Now, brethren, what do you think of it? Dr. Jones asks that others also give their views. It has long been customary in our branch of the church of Christ to expel offenders, when the degree of the offense, was deemed sufficient. Now, it is claimed that there is no Bible authority for such action. Is that true, or not true? Let us have the light on the question—all, any of our readers can give, for if our practice in the past has been contrary to the Bible, we ought to ascertain the fact and change at once If we are already right a full discussion of the matter, will but fix us in our practice. If we are in the wrong, certainly as a Christian people we should desire to find it out. The SUN's columns are open for such a discussion. Give us your thought well matured and expressed in a condensed form.

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Elon College is already paying us on the money invested in it, as an enterprise, compound interest at a high rate in the cultivation and development of our young people. If the college is properly supported, as it should be and as it is likely to be, it will pay us, as a people, as no other one enterprise ever did. Nothing in all human philosophy is truer than this: "Knowledge is power," and the power in knowledge is a very greatlever in our work--for the uplifing and upbuilding of our cause. Let us stand by the college—one and all—little and big—rich and poor, and it will work a revolution in our work in the next ten years If this is true, and we believe it is, what may we not hope to accomplish under the blessings of Almighty God within the next generation? A wonderful change even in the personelle of our people will be wrought to say nothing of what is infinitely of more value—the intellectual and moral growth by which we shall be transformed into live, active and energetic servants of Christ, displaying wisdom and love in our work and service for God and humanity. By all means let Elon go onward and upward to greater fields of usefulness, conquering and to conquer in Jesus' name.

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"Anonymous" has sent us an article, and while it is good enough for publication, it has no real name and therefore must go to the waste basket. If "Anonymous" will send us his or her real name, not for publication, but as a guarantee that the party sending it is a person worthy of a place in our columns we will cheerfully publish it. So let it now be understood, once for all, that it is useless to send your articles to the SUN office without your real name. If you do not desire your name to appear before the public sign some other name to your paper, which you design for publication, and write your name on a separate slip of paper and fold it in the other, so that the editor will know who sends it. Some people dislike to have their names appear in the public prints, but after all, in most cases, we believe the real name is the one to use. If every one should do as Rev. M. L. Hurley says he does, "anonymous" writers would soon quit the field, for Bro Hurley says he always first looks at the head and foot of any article in a paper he is reading and if there is no genuine name given, he goes right on to the next piece—that he never stops to read a communication to which the writer was ashamed to put his or her real name. That may be wise, but a little extreme, we think. We hardly see how our brother stood by his rule when so many were attacking his position from the rear recently. He certainly has not the curiosity of a woman, for if he did, the rule would have been broken, we believe. What will "Polly Pointer," Mrs "Touchmenot" and others say when they know that all their work is thrown away, so far as Bro. Hurley is concerned? But it may be that none of them will die any the poorer by the consequences of Bro. H's rule. A real name in most cases, we believe gets the larger number of readers

Rev. R. A. Rick's Sermon.

Bro. Barrett did his readers a kindness in publishing that beautiful sermon on light. It is a fine homiletic arrangement Every point is pleasingly stated, and put with profitable effect. The language is lucid, fluent, and restful to read. The illustrations have fitness and sufficiency. They simplify the truth and bring it within the understanding of childhood. In most of its features the discourse is a model one. Our preachers will receive profit in perusing and studying these published sermons of our deceased brother. Let the SUN be his posthumous pulpit and homiletic chair, and we who live will listen to that good man who, though dead, yet speaketh. That he was no ordinary man is apparent in his thought and in his manner of expressing it. As a rule, the less one's culture the less his mental clearness; the less his spirituality, the less the power with which he speaks about spiritual things. Bro Ricks may well be admired for his culture, his qualities of mind and heart, and for the beautiful life which was itself the reflection of the divine light.

H. Y. RUSH.

The Sun.

DEAR BRO. BARRETT:—The SUN in its new dress is beautiful, bright and cheery; we always enjoy its rays. May its shining never cease until it is absorbed in the oncoming of the "Son of Righteousness" himself.

Your brother,

J. G. BISHOP.

"The Christian Sun"-Rise.

But few scenes excel a sunrise at sea; but we whose footing is upon land are favored with no less a delight. Our Christian Sun, at Raleigh, rises with a clear bright face and in new form. Its new type, its clear and uniform press-work, its fresh communications, its gleaning from the field, its choice selections, combine to make it one of the most welcome of the several religions weeklies that come to my table. And there too, is its new head of such beauty of design and skill of execution—the grouping of placid waters of lake, or sea, the steepled church, the ship of Zion, the dove with olive branch of peace, all spanned by the gospel motto of the Sainted Wellons' selection, and over-arched by a title dear to the Southern Christians, and of growing appreciation among the Brotherhood North. In all this I see the effort and the self-denying ambition of Editor Barrett to make the paper the peer of any religious contemporary. Shall he toil in vain? Shall his labor and outlay be without recompense? Let every church, every pastor, every layman, answer with an emphatic No! In point of improvements no denominational paper has kept pace of late with The Christian Sun. All this involves effort, faith, and finance. We ought to appreciate and support an editor who gives such proof of faith in his people. Every letter that he opens should speak to his heart a word of cheer, should bring a check, a money order, or a "greenback," to make his eyes open wide and bright as apple blossoms in May.

Bro. Barrett made a good impression for his paper and his people in our late General Convention at Marion, Ind. To do that required a good cause at a man's back, considerable brain in the summit, and heart in the center, of his anatomical presence. This is not to flatter, but to assure our brethren in the South of what they have, not only in the new typographical head and body of their paper, but also in its editorial head and the busy hand upon its helm.

The several improvements in the paper should command increased enthusiasm and liberality in its support Increased outlay requires a corresponding increase of income. This fall and winter should therefore witness the most active campaign for an enlarged subscription list ever known in the Sun's history. Were the paper in every family the churches South would be surprised at their fresh and more effective life. The new inspiration would be like showers upon the meadows—like new wine to the giant. A good paper is an unmeasured power for good in every family. Every column is a tongue, every line a voice, every word a call, inviting and impelling to a nobler and better life. Put the Sun in every family and you will soon have put twice the number of students into Elon. Put the Sun in every family and a thrice-multiplied enthusiasm would kindle in support of every denominational interest. Then no longer would churches have to be pushed forward to posts of duty. They would spring with gladness to grasp the banner and carry it forward to such victories as thus only can reward our warfare for the triumph of Christ's kingdom. Come, brethren, we can do great things for Christ if we have great love for him, great love for each other, and great love for perishing sinners.

H. Y. Rush

The Real Trouble.

I have been very much interested in Bro. Hurley's articles on pastoral visitation, and they will do good; for his way for presenting his ideas will arrest the attention of both pastors and people and make them think Our good brother takes rather a gloomy and one-sided view of this question, and cannot see any good in pastoral visitation in the country; but it is all plain to my mind. When in the South I had the pleasure of visiting many families in Bro. Hurley's parish, and more beautiful Christian homes, enlightened and refined parents and children, and liberal hearted people it has never been my privilege to meet. I look back to my visit among them as one of the sunny spots in my life, and I often think of those lovely homes with pleasure, and long to visit them again. I had but one thing to complain of—they lived too well, and tempted me to eat too much for my physical well being. The trouble is, they have fed Bro. Hurley too well and he has got the dyspepsia, and when a man gets that horrid disease everything is out of joint - nothing looks right, and the blue devils are after him all the time This is the trouble with our good brother, and when he gets over the dyspepsia he will be all right, the world will look bright, his people will be dearer to him than ever; he will take pleasure in visiting them, and if he misses a dinner occasionally it will be all the better for his health.

James Maple.

From President Long.

Editor Sun:

My Dear Brother:- The enlarged and improved appearance of the Christian Sun is highly gratifying to all the readers I have heard express themselves. The number of subscribers ought to be greatly increased at the next Conferences.

I read Dr. C. J. Jones' account of the meeting at New Providence with great interest. Our people in E Va. will be delighted with Rev. C. L. Jackson. Like Dr. Jones, he is a very successful Evangelist.

All of our denominational enterprises are gradually assuming better shape.

The new Hymn Book is being pushed forward as rapidly as possible.

Very truly,

D. A. Long.

Yellow Springs, O., Oct. 13, 1891.

Those Premiums.

Surely Bro Barrett knows the wants of the people and with what books their wants can be best supplied.

PILGRIM'S PROGRESS

is the next best book to the Bible. So many think, and so the writer thinks. The man, woman, or the family that have not read it are every day blindly walking over and around a mine of gold. Why not add to our spiritual wealth when riches lie at our feet? Pilgrim's Progress is a grand premium. Any boy, girl, Sunday school teacher, deacon, preacher or layman can secure it. Read conditions in the Sun.

And there is Canon Farrar's Life of Christ, one of the best and most popular books of its kind. Hard-earned cash put it into my library, and gold could not buy it out. If any Sun reader has not these premium books he can do a double good in getting them,—he can increase the circulation of the Sun and supply himself with two of the best books of human authorship.

H. Y. Rush.

PERSONALS.

Swann.—The Rev. C W. Swann of Buckeye, Clay Co , Alabama, sent in the first order for the new Hymnary. As soon as the book is recieved we will forward it.

Dollar.—We regret to hear that Rev. C. M. Dollar of the Alabama Conference is in feeble health. May the Lord restore his health and give him many days to work in his vineyard

Merrill.—Rev. Geo E. Merrill, the new Pub. Agent for the Christian Publishing Association at Dayton, Ohio, seems to be making fine head way in his work. He is popular and deservedly so. We hope under his administration the house may grow wealthy and do a great work for our cause.

Ferrall.—Rev. J. N. Ferrall's present post office address is Gregory, Texas. We are glad to get a word from him. He has been traveling much for a few months. He is anxious for the prosperity of the Sun. Bro. F. can you not get us a few new subscribers? Do try

Sellars.—Dr. B. A. Sellars of Burlington, N. C., in a private note to the editor of the Sun says: "The walls for the new house of worship for the Christian church are going up." The Doctor himself donated a valuable lot. We hope for a great and good work in Burlington

Herndon.—Rev. W. T. Herndon the Canvassing Agent for Elon College passed through the city a day or two since on his way to the Eastern Virginia Conference in the interest of the College. He is working hard and we hope our people will rally to his efforts and clean the institution of the last dollar of debt. We have it to pay, whenever it is paid and it certainly will be cheaper to pay it now than to carry the debt with interest for years. Let us pay it off now.

Peel.—It is definitely settled that Rev. C. C. Peel will stay in Burlington as pastor of the Christian church another year, the Lord permitting. We rejoice in his success and hope the incoming year may be one of great prosperity to this church. Bro. Peel will give two Sundays in each month to Burlington and possibly the other two to some other points. He is a fearless expounder of the truth and we pray God to guide him in the way of faithfulness to his Master.

The Durham church is very hopeful - the congregations are growing decidedly.

Railway schools for children of railway employees are maintained by the railway companies of India at a very small expense to the pupils.

"The membership of the Christian Church as given by the last census, is 118,229 Ohio leads the other states with 25,903 members; Pennsylvania numbers 3,141. Total number of churches, 1,930,"

The church at Wake Chapel, Wake Co , N. C., has presented its pastor, Rev. W. G. Clements, with a fine suit of clothes. That is the way to treat a faithful pastor and we are ready to record the names of any other churches who will be thus thoughtful and kind toward their preacher.

THE CHILDREN'S CORNER.

My Dear Children:

Most gladly do I greet you again. I hope you are having a pleasant time, for I think we are having such beautiful weather it would be wrong not to enjoy what God has given us so bountifully. Now, children, let us faithfully strive to work for the glory of our King and loving Saviour and give God's name the praise for all that can be accomplished. Work and pray.

Cordially yours,
Uncle Tangle.

Norfolk, Va., Oct. 22, 1891.

Dear Uncle Tangle:—My school has opened again and I am busy now, so I do not have much time to write You request us to write how long we have been a member of the Band. I have been a member three years and am 10 years old. I am a member of the Christian church and have been a member two years. I saw Uncle Barry three Sundays ago and was glad to see him, he preached here. I want the cousins and you to pray for me that I may be faithful unto the end, and God will pour out his rich blessings upon me I must close Love to you and all. Enclosed find ten cents.

Your neice,
Mattie C. White.

We are glad you have written, Mattie, and hope you will find time to write real often. Please try to. You do have our prayers for God's richest blessing upon you.

Windsor, Va., Oct 19th, 1891.

Dear Uncle Tangle:—As it is time for me to write, I will take pleasure in doing so. I am glad to receive you back in our Corner but sorry to give up Uncle Barry. Yesterday was our missionary meeting and Uncle Barry gave us a very interesting talk on the missionary cause. I enjoyed it very much. As Uncle Tangle wishes us to tell our age and all, I will do so—I am 12 years old and have been a member of the Band for about five years; I have belonged to the church at Antioch one year . Pray for me Uncle Tangle, and also the cousins, that I may be a faithful worker for the church I send five cents for the Band, hope it will do some good. I will close with much love to the cousins.

I remain,
Naomi Eley.

We are glad at the words you have to say. May God be your helper, Christ your example and the Holy Scripture your guide. Keep this thought before you—Christ rewards for faithfulness in what we can do rather than for doing some great work.

Concert of Prayer for Missions for November.

TOPICS.

I. For the women of our home churches that they may be made to appreciate the blessings secured to them by the uplifting influences of the Gospel, and their obligations to work for the evangelization of their sisters in heathen lands.

II. Our Young People.

SUGGESTIVE PROGRAM FOR MEETING.

1. Sing:—"Joy to the world the Lord has come;" or Coronation.

2. Read Topics.

3. Prayer. Sing, "Mary to the Saviour's tomb"

III. Bible Reading.

1. Give instances which show the hardening effect of Idolatry upon the heart of womanhood.—1 Kings 19:2 1 Kings 21:7-14.

2. Ques.—What woman made a wise choice, and what was her choice?

Ans.—Luke 10:39-42.

3. Ques.—What is the loveliest adornment for woman?

Ans.—1 Peter 3:3, 4.

4. Ques.—What was the joyful message to the faithful women?

Ans.—Matt. 28:5-7.

5. Ques.—How were they rewarded for their obedient service.

Ans.—Matt. 28:8-10.

6. A virtuous woman honored.

Proverbs 31 verses 10, 12, 26-31.

7. Ques.—Who should praise the Lord?

Ans.—Matt. 21:15. Psalm 148:12, 13.

8. Ques.—When is the time to begin honoring God?

Ans.—Ecclesiastes 12:1.

9. Ques.—Has the Bible words of warning for young men?

Ans.—Ecclesiastes 11:9, 10.

10. Give an assuring prophecy to young Gospel workers. Joel 2:28-32.

11. Ques.—Who are includep among the workers?

Ans.—1 John 2:12-18.

12. Ques.—What shall young people be, and do?

Ans.—1 Timothy 4:12-16.

IV. Prayers, singing, reading essays or addresses on the condition of the women and children in heathen lands, on the Sunday School and the Christian Endeavor work, etc. Collection Sing, "I gave my life for thee, What hast thou given me?"

Benediction.

Emily K. Bishop.

TALK ON PROGRAM AND TOPICS.

You will notice a "new departure" in the program - Collection. What, at Prayer meeting! Yes. "Honor the Lord with thy substance, and with the first fruits of all thine increase. So shall thy barns be filled with plenty."

Of the first time they observed the Concert of Prayer at the Christian Church, Raleigh, N. C., Dr. Barrett wrote, "We had a good time, got out of the old ruts, we took a collection for missions, and resolved to continue in that way." I think that it is Dr. Gordon who takes a collection at every Gospel service. I think Dr. Henderson strikes the key-note when he says, "The way to God for the heathen is with *cash down* prayers."

For the first topic let us devote a little space to the Pandita Ramabai and the Hindu widows of whom there are 20,000,000 in India; 669,100 *under nineteen years of age*. Her father Ananta Shastri, of the Mangalore district in Wertern India, was a Brahman pundit, (Carned Brahman,) who lost caste because he would educate his wife, and daughter, he left the valley of civilization, and took up his abode in the jungle, and for years with his family wandered from one sacred locality to another, the little Ramabai developed rare talent, and under the instructions of her father and mother became a brilliant scholar. They were in extreme poverty when her father died, so they could not secure Brahmans to carry his remains to the place of cremation three miles away, so with the assistance of two men Ramabai and her brother bore the precious burden. Ramabai being low of stature was compelled to bear her share of the burden on her head We American women in our own homes have never even looked upon such an overwhelming ministry of sorrow as that, but we need, in our prosperity, to realize that "God hath made of one blood all nations of men." Do we say, if they had not broken caste they could have lived in a "Qenana." Isn't that a place of oriental grandeur? Far from it. It is a secluded room—"the woman's room"—often at the top of a dirty stair case, sometimes no carpet but some rugs, little furniture but a bed, and there between those walls they spend their aimless existence. "It is a popular belief that their husbands will die if they should read or if they should hold a pen in their fingers." They never are seen by any man except their husband and near relatives; when they go out they are closely veiled and ride in a palanquin. As soon as her husband dies her hair is cut off and her head shaven, she is stripped of all ornaments, her ear rings and nose rings are wrenched off, often tearing the cartilage, and she is dressed in the widow's robe. All this if she is a child only six or seven years old. I quote from the Hindu catechism: "1. What is cruel? The heart of a viper. 2. What is more cruel? The heart of a woman. 3. What is cruelest of all? The heart of a soulless, penniless widow." All of their laws of cruelty and corruption are guarded by the sacred sanction of their religion. But what of Ramabai? She became a Pundita (learned lady) obtaining degrees from a Calcutta College. She married a Bengali lawyer, who lived but a few months. After his death she went on lecturing, opposing child marriage and for the education of women. After a few years she with heir little daughter Manorama (Heart's joy) went to England where she was Professor of Sanskrit in Cheltenham College. In 1886 she came to Philadelphia, U. S. A., to witness the graduation in medicine of her cousin Dr. Anandibai Joshee. She made a tour of the States giving lectures and selling her book The High Caste Hindu Woman, in which with thrilling pathos she depicts the woes and cruel bondage of the women of her own caste in India, from which there is no deliverance but by death When I saw her I loved her for her cultured mind, and for the sweetness of her pirit; but more than all for the dangers she had dared in order to emancipate her suffering nation. She raised $50,000 and went back to her native land, where for three years she has carried on her school for Hindu Widows at Prona, India. Last year there were over 40 widows in her school, more than twenty of them confessed that they had contemplated suicide before entering the school. It is averred that every year hundreds of them do take their own lives. Christian Sisters, the women of every heathen land are degraded. What will you do to help them?

In connection with topic number two I urge our people to organize Children's Mission Societies—Glad Gleaners, and Young People's Societies to be auxiliary to the Woman's Mission Board of Conference or of American Christian Convention. I also urge you to encourage and sustain the Young People Society of Christian Endeavor in Christian Churches. In them observe the Missionary Prayer meetings, and have Missionary officers to collect the money. That is a good plan adopted by many of the Societies, that is, a pledge of two cents a week from each member for Foreign Mission. Remembering that the watchword is for "Christ and the Church;" and the Mission money should not be diverted from the Christian Church. We have now in our Colleges several "Students Volunteer" preparing for the Foreign field, and we need money to help in their preparation, to establish new stations and to support our work so well begun in Japan. May God bless the workers and the work.

E. K. Bishop.
F. and H. M. Organizer.
127 *Williams St. Dayton, O.*

How to Become a Christian.

Assuming it as admitted that the life of a genuine Christian is the life which, as a rational human being, you ought to aim at, the question next and naturally arises: "How are you to become a Christian?" And in dealing practically with this question, it is easy to make serious and ruinous mistakes by confounding things that are essentially distinct, and indeed very far apart. Christianity is often regarded simply as a system of belief as to our general behavior as members of society; in a word, it is thought of in contrast with heathenism The terms, "a Christian community," "a Christian country," have a recognized and legitimate meaning, in the sense that the recognized morality of such a community, or of such a country, is substantially Christian in its origin, and in the general tone and tenor of its precepts.

But it is a sad mistake if one imagines that to adopt such a standard of morals, as the general guide of one's life, is the same thing as becoming a Christian. In fact, without substantially adopting the Christian system of morals, one cannot even be considered as decent, if he lives in any well-ordered "Christian" society.

And one of the most serious difficulties in the way of the evangelical preacher is that of producing a real sense of personal sinfulness in the minds of people whose lives pretty regularly conform to the ordinary rules of "Christian" morality. Not long ago, where there was considerable religious interest in a community in which we were preaching, we visited a house in which lived a charming little girl of about twelve years of age. She was one of the loveliest and most affectionate children that we ever knew. She was the child of a Christian mother. Her Sunday school teacher was singularly devout, faithful and conscientious. We entered into a religious conversation with this dear and lovely child. In answer to the question, "Don't you want to be a Christian?" she replied evidently with great interest: "Yes, I always *did* want to be a Christian, ever since I could first remember." We then asked her, "Do you know that you are a sinner?" and she naively answered, "No." We then asked: "Don't you do wrong sometimes?" and, evidently in good faith, she answered: "Not that I know of." And we were obliged to believe her! We were intimate in the family; and we found it difficult to think of that child as disobedient, unruly, unkind, untruthful, or as given to any of the ordinary vices of the "bad" child. Now, the great difficulty here was to convince her of her sinfulness. And this leads us to say that the first step towards becoming a Christian, in the New Testament sense, is conviction for sin.

The phrase, "under conviction," used to be continually in the mouths of our fathers in the ministry of forty years ago. We seldom hear it from the pulpits of today. But, adopting the language of a recent writer on this subject, we will say that "we hope that *the thing* has not, like the phrase, gone out of fashion; for it will be a sad day for the church and for the world, when people can get religion without ever knowing what it is to be *under conviction.*"

Conviction for sin is an essential part of any genuine repentance; and, as the Bible is clear on the point that repentance is necessary to salvation, and as we know, and *want* to know, nothing about the subject, except what the Bible teaches, we are obliged to tell you that without conviction for sin, there is no such thing as your becoming a Christian.

Most of our readers will probably have little trouble in becoming convinced of sin, if they will honestly compare their lives and hearts with the requirements of Jesus, as set forth in the Sermon on the Mount. Conviction of the *enormity* of your sin ought at once to arise, if you will give one honest look at the crucified Christ. What *must* be the overwhelming magnitude of man's guilt, when its expiration required such a sacrifice!

But, supposing you to know and to feel your sinfulness, how are you to become pure? Please understand that we shall not here enter upon any *theory* of the atonement. But the New Testament does distinctly reveal that any real Christian faith involves the *fact* of the atonement. You are not called upon to work out, or even to *accept*, any "philosophy of the plan of salvation." The *fact* of salvation through the atonement is clearly revealed. The New Testament does tell us, *that* God can be just, and yet justify the sinner who believes in Christ; but even the philosophical Paul himself does not attempt to tell us *how* God can be just, and yet justify the ungodly. To accept Christ as your personal Saviour is faith. When you "believe in the Lord Jesus Christ," you accept the Savior as your rightful *Master*; for that is the meaning of the word, "Lord." You accept him as your Saviour from sin; for that is the meaning of the word, "Jesus." You accept him as God's anointed and chosen One; for that is the meaning of the word, "Christ." And so when Paul and Silas preached to the jailer, that in order to be saved he must "believe in the Lord Jesus Christ," they were giving him, in phrase, a whole system of practical theology.

"But," says some honest reader, "I am perfectly willing to accept this as distinctly taught in the New Testament. *My* trouble lies in quite another direction; and that trouble is that I don't see how I am to hold out; and I do not want to bring reproach upon myself, and upon the church."

In reply to this, we will say, that we are not now insisting upon your "joining the church," but upon your becoming a Christian, and thus preparing for church membership. Still, we will not shirk your difficulty; because we very decidedly urge that you ought to join the church, if and when you are a Christian.

Now, as to the question of you being able to "hold out," there is not the slightest difficulty in settling that question: *You cannot hold out.*" But you must trust that the same Christ that saved you will hold you up, and keep you from finally or fatally falling. This is the real meaning of that much misunderstood passage in Hebrews vii. 25—"Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them" This text does *not* mean that Christ can save all sorts and degrees of sinners. The class of people thus saved "to the uttermost" is composed of those "who come unto God by him;" and the phrase, "to the uttermost," denotes the extent to which the living Saviour can carry *their* salvation. In other words, you are not trusting in a dead Saviour. Your Saviour "ever liveth," and he is living for the purpose of interceding for you.

No; you can never trust that *you* will "hold out;" you must trust Christ to keep (guard) you by the power of God, through faith. Andrew Broaddus used to say, "I don't believe in the final perseverance of the saints; but I *do* believe in the final perseverance of the Lord."

Further: When an *unconverted* man speaks of the difficulty of "holding out," he is speaking irrelevantly. Of course *he* will not "hold out" in a race upon which he has never entered, and upon which he *will* not enter. He feels that he has no aspiration after holy things; that a really religious life is not attractive to him; that he is not hungering and thirsting after righteousness; and hence he feels no sort of confidence in his ability to maintain a Christian character.

A lady friend of ours was parting with a Confederate Colonel, who was leaving to join his regiment at Manassas. She took his hand, and said: "Colonel, you have been in our house long enough for us all to become attached to you You are now going into danger—perhaps to your death—and we may never see each other again in this world; but I do hope we may meet in heaven." And the brave, honest, wicked man said, "Mrs H., I don't want to go to heaven. I am not fit for heaven; and if I were to be carried to heaven in my present state, I should feel utterly out of place. No, Madam! Manassas Junction is a much fitter place for me than heaven." The reply shocked the Christian woman, who was deeply concerned for his salvation; but it was a perfectly *truthful* reply.

No, reader; you will never "hold out" on the way to heaven, until you learn to long for something better than any earthly happiness you ever enjoyed "Blessed are the pure in heart for they shall see God.—*Religious Herald.*

God's Secrets.

I leave God's secrets to himself. It is happy for me that God makes me of his court and not of his council.—*Bishop Hall.*

Character.

The chief end of dicipline is high personal character. Character is triumph over temptation The surest conservative of character is service. —*R. D. Hitchcock.*

Notes from The Century Co.

Prof. W. O. Atwater, of Wesleyan University, contributes an article to the forthcoming November *Century* on "The Food-Supply of the Future"—the first in a series which will have especial value to farmers. The writer believes that the doctrine of Malthus that the time will come when there will not be food enough for the human race, owing to the theory that population increases in a geometrical and food-supply in an arithmetical ratio—is one which need never give the world any uneasiness owing to the great advances that are being made in chemistry.

Science has shown what are the essential factors in vegetable production, and plants can now be grown in water or in sand by adding the porper chemicals Prof. Atwater gives the result of an interesting experiment recently made in his laboratory. Sea-sand was brought from the shore of Long Island Sound. To divest it of every possible material which the plant might use for food except the sand itself, it was carefully washed with water and then heated. It was put into glass jars, water was added and minute quantities of chemical salts were dissolved in it. Dwarf peas, planted in this sand, grew to a height of eight feet, while peas of the same kind, planted by a skillful gardener in the rich soil of a garden close by, reached a height of only four feet.

Our Medley.

—It is better to wear garments of righteousness than fine linen and broadcloth.

—It is an interesting fact that of the 365 colleges of the United States, 204 are co-educational.

—In 1890 there were nearly twelve and a half million of children in the public schools of the United States.

—It is better to have a clean heart and a right spirit than to have a good watch or a diamond ring.—*Ram's Horn.*

—It is not enough to have great qualities; we should also have the management of them.—*Elsa Rochefoucauld.*

—The absolute wealth of the United States is put at $62,610,000,000, or about $1,000 *per capita*, as against $870 *per capita* in 1880.

—Half the school-children in the Bradenburg district, Germany, are afflicted with ophthalmia, and the schools have been closed.

—Education is all right, just so it does not leave its victim too smart to work and not smart enough to get along without work.—*Galveston News.*

—Men talk as if victory were something fortunate. Work is victory. Wherever work is done victory is obtained. There is no chance and no blanks.—*Emerson*

—All the possible charities of life ought to be cultivated, and when we can neither be brethren nor friends, let us be kind neighbors and pleasant acquaintances.—*Burke.*

—The remedy for the whisky evil is thus stated by the *Christian at Work*; "The most effectual medicine for the cure of intemperance is the medicine of the gospel applied to the heart of the drinking man, and the medicine of the law applied to the business of the liquor dealer." This is the only remedy. Convert the whisky-drinker and shut up the saloon.

—Of the 136 students who were graduated from the four colleges in Maine this year, only 1 has chosen farming for an occupation—about the usual proportion in such cases—while 33 are to take up teaching. Other occupations find an order of preference between these two—5 choosing journalism, 7 commercial pursuits, 12 engineering, 13 the ministry, 18 medicine and 19 the law, while the remainder are undecided.

—The attendance at the University of Minnesota this year has been 1,183. Of the 1,183, 850 are in courses leading to degrees. The freshman class numbers 199. One hundred and thirty-five seniors will receive degrees at the Commencement. It is stated that over nine tenths of the boys who are being taught in the agricultural school return to farm life after graduation, the other tenth enter the agricultural college, also connected with the University

—It is said that the finest piece of broadcloth ever woven came from the woolen mills in Vassalboro, Me. It was first exhibited at the World's Fair in London, in 1851, afterward at the Centennial in 1876, and in both places was pronounced by the judges in that line of goods as unsurpassed. A fact of similar interest is the statement by a San Francisco paper that the finest woolen blankets ever known were made at the Mission Woolen Mills of that city. The blankets were exhibited at several European Expositions, at the Centennial, and elsewhere, and always without a rival in texture and finish.

—One of the advantages of collegiate training is brought to notice in the necrological report of the Andover Theological Seminary for 1890-91. Of the 46 deceased *alumni* whose age is chronicled, 8 were over 60, 14 over 70, 19 over 80, 2 over 90, and the average of the whole body decedents was 76 years! This is surely a splendid record. And the *alumni* who thus enjoyed long life were graduated while yet the advantages of athletic sports were unappreciated by collegians! It seems to us that, with proper muscular development in youth, college graduates ought to be lively and vigorous for at least a century.

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Washington Square, Suffolk, Va.

News from Ballard & Smith.

Now that our special sale has succeeded in cleaning out all our Summer goods and remnants we are arranging for Fall business and are constantly receiving

NEW GOODS IN EVERY DEPARTMENT.

We are looking forward to the coming season with more than usual interest, as it is our intention to arrange for some new features in the business, which will add attractions and throw more specialties in the hands of the trade. The most attractive carpet department yet shown by us has been on exhibition since opening the big Fall line of Ingrains, Tapestry, Brussels, Velvet and Moquet Carpets. We handle none but first class, full weight goods, controlling our line of goods in this market, and always promise best values to be had in Carpets as well as the most select styles.

We have also received another big lot of those Famous White Shirts noted for perfect fit, style and comfort. Customers who for years have been hunting a sure-fitting, strictly first-class hand-finished Shirt, are highly pleased and are led to inquire why we did not supply this long-felt need earlier, while the extensive business done with the goods already astonishes us.

The Fall Shoe Business is to be run on a larger scale than ever before and is to be pushed for all it is worth. Having picked up a great many Specialties in Men's, Ladies', Misses' and Children's Shoes at figures away down below the market, we shall Cut Prices until it gets interesting.

Ziegler has promised us many extras in his fine line of goods, which we run from B to E last, in order to fit comfortably every foot that comes into our house.

When you have failed to find what you want or to get fitted, our Shoe Department can supply the need.

But the thing which is pleasing the ladies most just now is the fifty-five dollar light-running Demorest Sewing Machine, which has all attachments and late improvements, guaranteed five years, and selling daily (sometimes two in one day) at $19.50 cash.

We also keep in stock a full line of Demorest's Patterns and Portfolio of Fashions, which lead the styles.

Our Orders Through Mail continue to increase, which is an evidence that goods are sold at the same figures as to customers who come into the house

We promise the same strict attention in the future and shall try this season to carry many specialties which will make it to the interest of customers at a distance to forward mail orders.

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SUFFOLK, VA.

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Resolutions of Respect.

At a called meeting of the Ladies' Benevolent and Social Union, of the Christian church, held at Miss Florence Harvey's, on October the 19th, 1891, the following was unanimously adopted: Whereas, we have heard with painful sadness of the sudden and unexpected death at 5 o'clock this morning, of Mr. James M. Caulk, an honorary member of this society; and, whereas, he was always faithful and useful in every enterprise of the society, as well as in its regular work, a fellow helper in every labor of love, therefore, be it Resolved—

1. That we will endeavor to bow in Christian resignation to the will of Him who is "too wise to err and too good to be unkind," but in doing so, we feel our loss keenly, and will strive to carry forward the work in our Master's name.

2. That we will wear a badge of mourning for thirty days, in token of our high regard for his worth as a Christian brother and friend

3. That we tender to our sister, Mrs. Theresa Caulk, our heartfelt sympathy in the loss of her dear husband, and offer to her the tenderest condolence of Christian friends.

4 That a copy of these resolutions be sent to Mrs. Caulk, and to the Suffolk papers and CHRISTIAN SUN, for publication.

MRS. S. E NORFLEET,
MRS. V. PORLOCK,
MRS. M. WOODWARD,
Committee.

Died.

Near Vicksville, Southampton Co., Va., Sept. 30, 1891, Mr. PETER FERGUSON, in the 78th year of his age. The subject of this sketch deserves more than a passing notice. He was one of the old men of the county, and had been a great sufferer for many years of that dreadful disease—cancer in the face—which finally terminated in his death. Through all his suffering he was never heard to complain. He made a profession of religion some eight or ten years ago, and ,although he never united with any church, he expressed to this writer a few days before he died a bright hope of a blessed immortality beyond the grave. He was a kind father, an obliging neighbor and a good citizen. He was greatly respected by all who knew him for his many excellent traits of character. He leaves one son and two daughters (all members of Johnson's Grove church) to mourn their loss, which is his eternal gain. May they hold out faithful to the end and meet him at the close of life's journey in that brighter world above. The funeral services at his request, were performed by this writer, in the presence of a large concourse of friends after which he was laid away in the family burying ground to await the resurrection morn.

J. W. JOHNSON, Sr.

Last night I had a long talk with a lawyer, distinguished and able. He is now fifty years old. I remarked as to his apparently vigorous health. "Yes," he said, "I am perfectly well. Two years ago I turned over a new leaf. I have broken down two or three times in my life, and I knew that unless I did something I should break down again." "And what did you do?" I asked. "I made up my mind that I would not worry about my business" "And were you able by this act of your will, to stop all worrying?" "Yes," he replied, "I was. No matter how hard a case I have, or how discouraged the outlook is in my line of the business, I never let it trouble me out of the office. Why, the other night I slept twelve hours." I stood in astonishment before this wise jurist and strong man in admiration for such determination. Not every man, possibly has this power of will; not every man at fifty can give up worrying But I believe that most men, by the supreme power of will, could cause themselves to worry much less than they do.—*Advance.*

Reduced Rates to the Piedmont Exposition, Atlanta, Ga.

For above occasion the Richmond and Danville Railroad will sell round trip tickets to Atlanta, Ga , and return on basis of three and one-half cents per mile one way for the round trip, plus seventy-five cent for one admission to Exposition grounds and transfer Atlanta to Exposition grounds. Tickets on sale at all coupon stations in North Carolina and Virginia on Thursdays and Wednesdays from Oct. 20 to Nov. 4th, limited returning Nov. 9th. Special Day Tickets will be on sale Tuesday and Thursdays from October 20 to Nov. 5th, limited 5 days including date of sale, at rate of one cent per mile travelled, plus seventy-five cents for one admission to Exposition grounds and transfer Atlanta to Exposition grounds, from all stations on Asheville and Spartanburg railroad in North Carolina, including Asheville, all stations on A. & C. Air Line including Charlotte, N. C., and all stations on Chester Lenoir N. G. and R. R Gastonia to Lincolnton, N. C. inclusive.

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It Did The Work.

One of the happiest instances of ministerial skill and fidelity is recorded in the memoir of Rev. Thomas Brainerd, D D, for thirty years a pastor in Philadelphia. At a meeting of leading members of three city churches, called to raise money for an important new enterprise, there was little response in the way of subscription, though all applauded the object. Dr. Brainard arose, faced the rich men, and thus addressed them: "Brethern, the Lord has denied to you the privilege of exercising many of the most precious graces of the Christirn character,' which, in his infinite mercy, he has vouchsafed to the rest of us.

"You never knew what it was to repose absolute, unassisted faith in God for the things of this world.

"You never had to go to sleep at night without knowing where your breakfast was to come from.

"You never had a sick child wasting away for the want of costly luxuries.

"You never had to deny yourself the gratification of the impulses of pity when a sufferer came to your door.

"You never had to endure the humiliation of being dunned for an honest debt without knowing whether you could ever pay it. All these unspeakable advantages in developing Christian character inscrutable Providence has taken from you and bestowed upon us poor men. The one solitary grace of the Christian life which has been denied to us and given to you is the grace of liberality, and if you don't exercise that, the Lord have mercy on your souls!'

That bold appeal did the work. A smile crept over the face of one of the rich men, he drew to him the subscription paper, put down ten thousand dollars, others followed his example, and this meeting accomplished what all the preceding meetings for consultation had failed to do.—N. Y. Observer.

Be a Man.

Not of the "dude" species.

Not of the kind that stand on street corners.

Not of the kind that prides himself on being a "masher."

Not of the kind that sneers at at the idea of personal purity.

Not of the kind that sneers at the church.

Not of the kind that thinks Christians a mild sort of fools.

Not of the kind that owes the tailor, liveryman and everybody else.

Not, of the kind that is a connoisseur of whiskey.

Not of the "yes, yes" kind.

Not of the kind that calls mother "old woman" and father "old man."

Not of the ignorant infidel brood.

Not of the coward kind.

Not of the iceberg variety.

Not of the "I can't tribe."

Not of the evading, scuffling-shuffling-through life kind, "having no hope, and without God in the world."
—*Selected.*

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Yours very truly,
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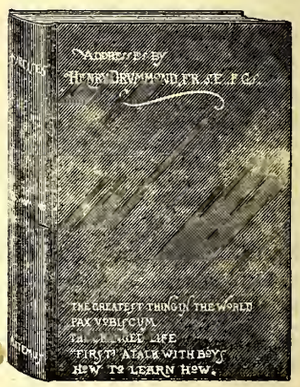
TO THE SUN'S FRIENDS:

These Offers hold good only through the month of October.

Having enlarged the SUN and and increased the cost of publication without increasing the price of the paper, we find it necessary to adopt some means of extending the circulation. To do this we must call on the SUN'S friends to work, *but not without pay.* We make the following offers:

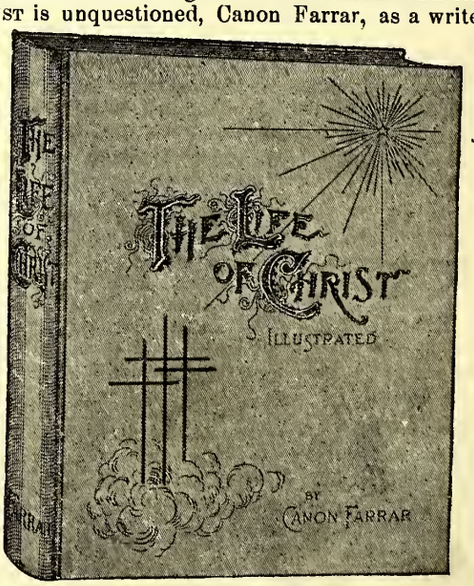
I. TO EVERY one who will Subscribe, (or Renew his or her (old) subscription) at $2, and with it send us two *new* subscribers at $2 each, cash, we will send a copy of HENRY DRUMMOND'S ADDRESS and a copy of BUNYAN'S PILGRIM'S PROGRESS as described below. To each of the *new* subscribers we will send a copy of BUNYAN'S PILGRIM'S PROGRESS (pocket edition, bound in stiff paper boards) having 149 pages. It is in small type, but clearly printed and illustrated. ☞Understand, Drummond's book goes only to the one who gets up the club of two new subscribers, while a copy of Bunyan's Pilgrim's Progress goes to all three.



☞This is Drummond's book. It is a wonderful production and well worthy of the careful reading of every Christian man and woman: And for the *Pilgrim's Progress*, there is nothing like it in the English Language.

We wish at once the names of 100 persons who will undertake to get up *two new* subscribers each, under the above offer.

II. To any one who will subscribe (or renew his or her old subscription) at $2, and with it send us five new subscribers at $2 each, we will send a copy of CANON FARRAR'S LIFE OF CHRIST—a magnificent book splendidly printed and illustrated, with many large illustrations, five hundred and thirty pages (530) and the size of the book is 8¾x10¾ inches (measure it off and that will give you an idea of its size). It is handsomely bound in cloth, with gold title, and gilt edges, making one of the handsomest books ever given as a Premium and its value as a LIFE OF CHRIST is unquestioned, Canon Farrar, as a writer, stands at the head



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It will be sent by express, charges prepaid. Now to help the SUN'S friends in this work we will give Bunyan's Pilgrim's Progress as described above to each new subscriber in your club of *five* and also one to you in addition to the Life of Christ. Isn't that liberal? No such offer has ever been made to our readers, so far as we know. ☞We want a hundred persons at once to go to work to get up a club of FIVE. Will you be one? If so, upon the completion of your club you shall have a copy of Canon Farrar's LIFE OF CHRIST and also a copy of the *Pilgrims Progress*, and each of your new subscribera shall also have a copy of the *Pilgrim's Progress.* ☞To those whose subscription is not out, but will be at any time between now and April 1, 1892, you can renew at once, if you wish, in order to get the advantage of these offers, provided you send with your renewal the *new subscribers* under the two propositions, at $2 each, as stated above. Be careful to make no mistake as to the offers. Read them over again to be sure you understand them. If you do not understand any proposition write to us for information. Address: THE CHRISTIAN SUN

RALEIGH, N. C.

Couldn't Stand His Wife's Religion.

In 1887, I attended a great camp meeting in Georgia. I was leading an experience meeting one morning when I noticed a big-hearted farmer very restless on my left I said to him, "Brother, you want to talk —I'll stop all others and hear from you now." He sprang to his feet, and said: "I do not want to talk. I want to tell what I never told a living soul before. Across that altar sits my wife —she knows nothing of the secret purpose I am going to tell. I was impressed before the war, but lost all religion in the army. I became worse than I ever had been. I came home, but my dear wife was as true as steel. I hated the church —I hated the Bible —I was harder than a rock. Years went by and all the time was a gulf between my wife and me. I hated her religion and she seemed to love it more even than she did me. No man ever had a better wife.

"Now I come to my secret purpose. I determined I would sweep all that Bible nonsense out of my house. Every time I would try to settle it for good, I would run against her life, and I could not get an inch further. Again and again I failed.

"At last I said if I can just unsettle her, I will know it is a sham. I picked my chance. Children all out, I said, "Wife, we have been very happy together. We used to think and feel and act just alike and we were so happy." But it is different now. You believe in that old Bible; I know it is not true You believe in praying and serving God; I know that it is all sham. Now let us throw that all aside; let us be happy like we once were."

"She said not a word while I was talking. When I was done she leaned forward her eyes kindling as she spoke, like I had so often seen them. "Husband, I am very sorry I have not been a better wife. If God spares me, I will do better I will go with you anywhere you want to go. I will work these fingers down to the stumps for you —but hear me —I will die in my tracks before I will yield one inch from my Bible or my God?"

"Brethren, when she said that the lightning struck me —the old-time conviction. She had got her grappling hooks into me and jerked me clean over to her side again. I am there to-day —happy on my way to heaven. That good wife did it."

I went back next year to the same camp meeting. I missed him. Second day I missed him. The third day I said, "Where is Brother White?" "Have you not heard? He died shouting last January, and blessing his good wife, who had saved him from ruin by her heroism." — *Christian Companion.*

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Richmond and Danville Railroad Company

Condensed Shedule
In Effect September 6, 1891

SOUTH BOUND.		No. 9.	No 11.
Lv	Richmond,	a3 00 p m	a2 5 a m
"	Burkeville,	f 11 p m	4 55 a m
"	Keysville,	5 54 p m	5 56 a m
Ar.	Danville,	8 22 p m	8 00 a m
"	Greensboro,	10 50p m	10 15 a m
Lv.	Goldsboro,	a3 45 p m	f8 30 p m
Ar	Raleigh,	5 30p m	11 50 p m
Lv	Raleigh,	a6 00 p m	a1 30 a m
"	Durham,	7 05 p m	3 32 a m
Ar	Greensboro.	9 50 p m	8 00 a m
Lv.	Winston-Salem,	f8 40 p m	a8 50 a m
"	Greensboro,	a11 00 p m	a10 25 a m
Ar.	Salisbury,	12 45 a m	12 02 p m
"	Statesville,	a1 52a m	a12 58 p m
"	Asheville,	6 55 a m	5 03 p m
"	Hot Spring.	f8 56 a m	6 46 p m
Lv.	Salisbury.	a12 55 a m	a12 10 p m
Ar.	Charlotte,	2 30 a m	1 35 p m
"	Spartanburg,	5 48 a m	4 32 p m
"	Greenville,	7o0 a m	6 05 p m
"	Atlanta,	1 10 p m	12 30 a m
Lv.	Charlotte,	a2 35 a m	a1 55 p m
Ar.	Columbia,	6 40 a m	5 45 p m
Ar	Augusta,	10 25 a m	9 10 p m

NORTH BOUND.		No. 10.	DAILY. No.
Lv.	Augusta	a7 00 p m	a11 45 a m
"	Columbia,	10 50 p m	3 00 p m
Ar.	Charlotte,	3 05 a m	7 10 p m
Lv	Atlanta,	a7 00 p m	a8 10 a m
Ar	Charlotte,	6 55 a m	7 20 p m
"	Salisbury,	8 54 a m	9 10 p m
Lv.	Hot Springs	a4 48 p m	a12 28 p m
"	Asheville,	6 25 p m	2 15 p m
"	Statesville,	11 02 p m	6 40 p m
Ar.	Salisbury,	12 01 a m	7 34 p m
Lv.	Salisbury,	a9 00 a m	a9 20 p m
Ar.	Greensboro,	10 40 a m	10 : 7 p m
"	Winston-Salem,	a11 55 a m	f12 40 a m
Lv	Greensboro,	a10 50 a m	a12 10 p m
Ar	Durham,	12 52 p m	4 35 a m
"	Raleigh,	1 45 p m	7 15 a m
Lv.	Raleigh,	a 50 p m	f8 45 a m
Ar.	Goldsboro,	3 35 p m	12 20 p m
Lv.	Greensboro,	a10 48 a m	a1 10 p m
Ar	Danville,	12 30 a m	12 55 a m
"	Keysville,	3 02 p m	4 13 a m
"	Burkeville,	4 2 p m	4 55 a m
"	Richmond,	6 17 p m	7 00 a m

† Daily except Sunday. a or *Daily.

Between West Point and Richmond.

Leave West Point 7.50 a m daily and 8 50 a m daily except Sunday and Monday; arrive Richmond 9.10 and 10 40 a m. Returning lv Richmond 3. 0 p m and 4.40 p m; arrive West Point 5.00 and 6 00 p m

Richmond & Raleigh via Keysville.

*L*ave Richmond 2.00 p m daily; Keysville 6.00 p m; arrive Oxford 8 05 *Henderson* 9 15 p m, urham 9 35 pm Raleigh 10 46 p m. Returning leave *Ra*eigh 9.30 a m daily, Durham 9.35 a m Henderson 10 4 a m, arrive Keysville 2.10 p m, *Richmond* 6.10 p m Through coach between Richmond and Raleigh

Mixed trains leave Keysville daily except Sunday 9.10 a m; arrives Durham 6.50 pm. *L*eaves Durham 7.1 a m daily except Sunday, arrives Oxford 9.10 a m. Leaves Durham 7.3 p m daily except *Sunday* ar Keysville 2.10 a m *Lv* Oxford 3.00 a m daily except *Sunday*: arr Durham 5.05 a m.

Additional train leaves Oxford daily except Sunday 2.15 a m, arrive Henderson 1.35 p. m., returning leave Henderson 6.40 and 9.40 p. m. daily except Sunday, arrive Oxford 3 35 p m

Washington and Southwestern Vestibuled Limited operated between Washington and Atlanta daily, leaves Washington 10.50 p.m., Danville 5 40 p.m., Greensboro 7.00 p. m, Salisbury 8.18 p. m. charlotte 9.35 p.m., arrives Atlanta 2.25 a m. Returning, leave Atlanta 1 25 p m., charlotte 9.20 p.m., Salisbury 10.32p.m., Greensboro 12.03 p.m; arrives Danville 1.30 a. m., Lynchburg 3.35 a. m., Washington 8 38 a. m

No. 9, leaving Goldsboro 3.45 p. m and Raleigh 6 00 p. m daily, makes connection at Durham with No 40 leaving at 7.30 p m. daily, except Sunday for Oxford, and Keysville.

Nos. 9 and 10 connect at Richmond from and to West Point and Baltimore daily except Sunday.

SLEEPING-CAR SERVICE

On *Trains* 9 and 10, Pullman Buffet Sleeper between Atlanta and New York Danville and Augusta and Raleigh via Asheville, to Knoxville, and

On 11 and 12, *P*ullman Buffett Sleeper between Richmond and Danville, Raleigh and Greensboro, and *P*ullman Buffett Sleepers between New York, *Washington* and Knoxville via Danville, Salisbury, and Asheville

SOL HAAS, JAS. L. TAYLOR
Traffic Manager Gen. Pass Agent
ATLANTA, GA.

W. A TURK,
Div. Pass Agent,
CHARLOTTE, N. C.

RALEIGH AND GASTON RAILROAD

in effect Sunday Dec. 1890

TRAINS MOVING NORTH.

	34 Pass. Daily.	38 Pas. and Mail. Daily ex. Sund.
Leave Raleigh,	5 00 p m	11 25 a m
Mill Brook,	5 15	11 41
Wake,	5 39	12 05
Franklinton,	6 01	12 26
Kittrell,	6 19	12 44
Henderson,	6 36	1 00
Warren Plains,	7 14	1 39
Macon,	7 22	1 46
Arrive Weldon.	8 30	2 45 p m

TRAINS MOVING SOUTH.

	41 Pass. and Mail Daily ex. Sun.	45 Pass. Daily
Leave Weldon,	12 15 p m	6 00 a m
Macon,	1 13	7 06
Warren Plains,	1 20 p m	7 15
Henderson,	2 22	7 53
Kittrell,	2 39	8 11
Franklinton,	2 56	8 29
Wake,	3 17	8 50
Mill Brook,	3 40	9 15
Arrive Raleigh,	3 55	9 30

LOUISBURG RAILROAD.

Leaves Louisburg at 7.35 am, 2,00 p.m Arr at Franklinton at 8 10 a.m, 25 p mLv. Franklinton at 12 30 p.m, 6 05 p.m Arr. at Louisburg at 1.05 p m, 6.40 p. m. JOHN C. WINDER, Gen'l Manager. Wm. Smith, Superintendent.

RALEIGH AND AUGUSTA AIR-LINE R. R. In effect 9 a m Sunday, Dec 7, 1890

Going South.

	NO 41 Passenger & Mail.	NO 5 Freight & Passenger.
Leave Raleigh	4 00 p m	8 35 a m
Cary,	4 19	9 20
Merry Oaks,	4 54	10 28
Moncure,	5 05	10 10
Sanford,	5 23	11 10
Cameron,	5 54	12 20
Southern Pines,	6 21	1 35
Arrive Hamlet,	7 20 p m	8 10 p m
Leave "	7 40 p m	
" Ghio	7 59 p m	
Arrive Gibson	8 15 p m	

Going North.

	NO. 38 Passenger & Mail.	NO 40 Freight & Passenger
Leave Gibson	7 00 a m	a m
Leave Ghio,	7 18	
Arrive Hamlet	7 38	
Leave "	8 00	
Southern Pines,	8 58	7 40
Cameron,	9 26	9 31
Sanford,	9 52	10 55
Moncure,	10 16	12 10 p m
Merry Oaks,	10 26	12 50
Cary,	11 01	2 05
Arrive Raleigh,	11 20 a m	3 20

PITTSBORO ROAD.

Lv. Pittsboro at 9.10 a. m.. 4;00 p m arr at Moncure at 9.55 a. m. 4.45 p m
Lv Moncure at 10-25 a. m, 5.10 p m arr at Pittsboro at 11.10 a. m. 5.55 p m

CARTHAGE RAILROAD.

Lv Carthage at 8.00 a. m 3.45 p m arr at Cameron at 8 35 a. m. 4.20 p m
Lv Cameron at 9.35 a. m. 6.00 p m arr at Carthage at 10.10 a.m. 6.35 pm

THE NEWS.

General.

Baltimore has 92,832 registered voters.

Ex-Governor Hobart B. Higelow, of Connecticut, died, in New Haven, on Tuesday of last week, aged fifty-seven years.

A. J. Holman, the well know Bible publisher of Philadelphia, died suddenly, of heart disease, last Wednesday; aged seventy-five years.

The Northwest Farmers' Protective Association has been organized in Grand Forks, N. D, for the purpose of looking after the interests of its members in the disposal of their wheat and other farm products. It has a membership of over eight hundred in North Dakota and Minnesota.

Frank Melbourne has contracted to produce crop rains in Northwestern Kansas during June, July and August of 1892 at 10 cents an acre. Mr. Melbourne will attempt to make a similar contract with twenty counties of Colorado, claming that he can easily water every county in the State from one point. The irrigation companies in Colorada and Kansas will fight the scheme.

Foreign.

The Russian government is purchasing corn for the purpose of feeding the famishing peasants of the stricken districts during the winter months. It is estimated that no fewer than 32,000,000 of peasants in Russia are now destitute, and must be provided for the next ten months.

The French government has issued an order to the Catholic bishops of that country forbidding them to leave their dioceses without permission from the government

Emperor William, deeply offender by an anti-Jewish agitation in Bielefield, caused by the conferring of an order on a Hebrew living there, has rebuked the leaders of the movement.

A frost insurance company is being formed in France, and it promises to be a successful venture. It is estimated that the loss to agriculture by frost in France is about $10,000,000, and the company will insure against this.

Herr Manche, who was chief of the civil cabinet of William I of Germany, has been sentenced in Berlin to nine months imprisonment for accepting bribes for his services in procuring titles. He had tor accomplices a police captain and a countess.

An outcome of the visit of Mr. Charles J. Murphy, special representative in Europe of the U. S. Agricultural Department, to Berlin is that the German government has decided to appoint a commission to inquire into the value of Indian corn as a food product.

Sprcial Notice—Reduced Rates.

To all who expect to attend the North Carolina and Virginia Christian Conference, to be held at News Ferry, Va., I wish to say, that Mr. R. D. Carpenter, Commissioner of the associated railways of Virginia and the Carolinas has given reduced rates from all points in North Carolina as well as from Lynchburg, Clarksville, Keysville, and intermediate points in Virginia to said Conference. Tickets to be put on sale Monday, Nov. 16, 1891; good to return until Monday Nov. 23, 1891, inclusive. You may select your own route as these rates apply to the branches of the Richmond Danville R. R. in N. C. and Va. within stated limits; to the Cape Fear and Yadkin Valley road; to the Raleigh and Gaston and Raleigh and Augusta Air Line road. The following named rates will illustrate for round trip: 10 miles, and under, 55c; 15 miles, 80; 20 miles, $1.10; 30 miles, and over 25, 1.65; 50 miles, and over 45, 2 75; 75 miles, and over 70, 3 85; 100 miles, and over 95, 5.00; 150 miles, and over 145, 6.75; in same proportion from intermediate points

On the Durham and Lynchburg road, Mr. R C. Stanard, acting Superintendent, has offered reduced rates from Durham to South Boston round trip $2.15. Tickets to be stamped or countersigned by Secretary of Conference. It will be cheaper for those at and east of Durham to go via of the Durham & Lynchburg road, connecting with the Richmond & Danville road for News Ferry at South Boston. Further notes will be made. Ask your agent for the reduced rates.

Yours fraternally,

J. L. Foster,

Secretary of the N. C. & Va. Conference.

Married.

Oct. 21, 1891, at the residence of the bride's father, Dr. R. M. Patterson, Cary, N. C., by Rev. J. L. Foster of Raleigh. Mr. J. J. Pritchard to Miss Aggie Patterson. The best wishes of a host of friends attend this young couple for a long, prosperous and happy life.

Oct. 22, 1891, at the residence of the bride's brother, Mr. J. S. White, Raleigh, N C., by Rev. J. L. Foster Mr. Thos. F. Wilson to Miss Blanch White. Mr. Wilson is a young and popular conductor on the Raleigh and Gastor and Raleigh and Augusta Air Line R. R. The large circle of friends of this estimimable couple join in hearty congratulations for a long and happy life.

J. L. F.

Died.

In Durham, N. C, Oct 19, 1891, Mrs Nancy Moring, wife of Deacon W. L. Moring, aged about 45 years. She was one of the best women. She had no fears of death, but desired to depart and be with Jesus. She leaves a husband, one son, and five daughters to mourn their loss

W. G. Clements.

Reduced Rates to North Carolina Sale and Iron Company's Land Sale, Greensboro, N. C.

For above occasion the Richmond & Danville railroad will sell round trip tickets to Greensboro, N. C, and return at following rates from points named below: Charlotte, 4.80; Goldsboro, 6 10; Lincolnton, 5.60; Raleigh, 4 30; Rural Hall, 2.45; Durham, 2.95; Henderson, 5 00; Marion, 6 75; Selma, 5.40; Winston-Salem, 1.65. Rates from intermediate points in same proportion. Tickets on sale within one hundred miles of Greensboro, Nov. 4th and 5th, all other points Nov. 3d and 4th, all tickets limited November 7th, 1891.

Sweet Gum and Mullein is nature's great remedy for coughs, colds, croup consumption and all throat and lung troubles.

Satisfaction to Customers.

The fact of anything giving satisfaction to my customers is a guarantee of its efficacy. Taylar's Cherokee Remedy of Sweet Gum and Mullein gives more satisfaction to those wanting a good cough medicine than any other I sell, says Mr. B. O Wood, of Monroe City, Mo.

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RALEIGH, N. C.

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1425 N. Y. Ave., Washington, D. C.

Office of York Enterprise

Yorkville S. C., Aug. 14, '91

Atlantic Electropoise—Gentleman; For the past five years my wife has been a sufferer from dyspepsia. So completely did the disease mak a wreck of her former self that life was almost despaired of. Her nervous system was a most, entirely destroyed, and the slightest noise would throw her into a nervous spasm, which would last for hours. Medical skill failed to bring any relef.

Through the recommendation of an eminent divine we were induced to try the Electropoise. After a persistent use of the instrument, the effect has been wonderful. Her nervous system has been restored to its almost normal condition; her digestion is wonderfully improved; she is rapidly gaining in flesh; and, upon the whole, is making a rapid recovery, which speaks volumes for the wonderful curative powers of the Electropoise, as her case was considered hopeless If any are skeptical on the subject, let them try the Electropoise, and its wonderful powers will quickly dispel all doubt

Yours truly, W. M. Propst.

$3.50 PER DAY ALL WINTER

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Or you are all worn out, really good for nothing, it is general debility. Try *BROWN'S IRON BITTERS.* It will cure you, cleanse your liver, and give a good appetite

CHRISTMAS DAY CAROLS NO. 2.

By Rev. C V. Strickland.

—o—

A Beautiful 16-Page Programme of Songs and Recitations for Sunday School Entertainments.

The Author has taken great care in the selection and arrangement of matter for this work.

Will be ready for delivery Nov. 15.

Order at once. Addres—

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